

The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER.

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Only one thing is necessary: to possess God.
All the senses, all the forces of the soul and
of the spirit, all the exterior resources are so
many open outlets to the Divinity; so many
ways of tasting and of adoring God. We
should be able to detach ourselves from all
that is perishable and cling absolutely to the
eternal and the absolute and enjoy the all
else as a loan, as a usufruct. . . . To worship,
to comprehend, to receive, to feel, to give,
to act: this our law, our duty, our happiness,
our heaven.

—Henri-Frederic Amiel.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

Our Forum membership is becoming larger and larger each month and we are pleased to note that many of the members of our Forum family now reside in foreign countries and are members of the Rosicrucian Order in foreign jurisdictions. They tell us that the Forum magazine is used by them in some of their lodge discussions in the same manner as it is used here by our lodges and chapters in this country.

We are still receiving many letters from our Forum members arguing about the length of the answers or the amount of space devoted to each subject. We have not been able to determine whether any large majority of our readers are in favor of the longer or shorter answers, but we do know that those who favor the longer answers write the most enthusiastic letters about it while those who favor the short answers are very brief and give no good reasons why the answers should be short. Some members argue that we ought to try to answer each question with just a "yes" or "no" or not more than a hundred words. Others argue that each and everyone of the questions is worthy of as full and complete an answer and discourse as is possible. A number of these letters have called attention to the fact that when a whole page or two pages are devoted to the answering of a question the long answer often contains sidelights on many other subjects of a helpful nature and that this would not be possible if the answers to the questions were brief. You will find in the matter in this issue many questions that are briefly answered and many that are answered extensively because of the interest expressed by the members of the Forum in these matters.

We hope that everyone of our members of the Forum family enjoy the Forum magazine as greatly as we enjoy every department of the Forum itself here in the offices and in the magazine.

And we are glad to have any oversights or errors called to our attention so that we may correct them. We do not want our members to hesitate in being perfectly frank in writing their letters to the Forum Editor.

We have repeatedly asked for suggestions from our Forum members in regard to matters to be discussed, as well as questions to be answered, and we constantly receive letters containing such suggestions, but we hope that our members will realize that because we do not write a

personal letter in answer to each of these suggestions, is no indication that these suggestions are not being given consideration. Therefore, if you have sent any suggestions or questions to us, rest assured that they will be given the proper attention and are greatly appreciated.

With very best wishes to each one of you for a happy and prosperous New Year, I am

Fraternally,

H. SPENCER LEWIS.

Our "Forum" Criticized

In connection with the foregoing, I am going to ask the members of our Forum to assist me in determining some facts that will be helpful in guiding us in the continuance of our Forum and the Forum magazine.

I recently received a letter from a Frater who is well-educated and expressed himself in good terms and with absolute sincerity, and who says he had decided to allow his subscription to run out because he had become tired or dissatisfied with reading it. His objection to the magazine was that it contained discussions and comments on so many points that he believed were absolutely foolish or inappropriate or unnecessary or unimportant to the average member of the organization. He said there was only one thing that tempted him to want to continue his subscription and that was a statement that appeared in our magazine some months ago to the effect that we were considering whether we should make our answers to questions very short or continue to make them long and filled with interesting details as we have been doing. He said he was hopeful that we would answer the questions very briefly with as few words as possible and discontinue commenting on those things that were not interesting to the mass of members.

Now when we have our Forum discussions here among our members or in connection with the correspondence, we have not found that any of the things that we discuss or which appear in the Forum magazine are looked upon as unimportant or uninteresting to the average member. In fact, only those questions and subjects come before the Forum that we know are of interest to the average member. It must be kept in mind that our Forum is not devoted to the mere discussion of our Rosicrucian lessons and monographs in their metaphysical or scientific nature. The Forum is for the discussion of all of the problems, trials, tribulations and incidents in the

lives of our members as human beings. The organization is not simply a school of philosophy but a brotherhood or a society of human beings trying to solve, collectively and individually, the human problems of life. Now those human problems are as diversified as life itself and who can say that any of the questions brought before our Forum are not interesting to quite a few? We attempt to determine which of the questions and suggestions are of interest to most of the members and we feel that we have made proper decisions in this regard, but for any of us to attempt to say which of those subjects is not interesting to more than a few would be very difficult indeed.

And when we did make the comment that we thought we might make the questions shorter, we received a large number of letters urging us to continue in the way we have been doing and to treat each question and each subject in a very exhaustive manner. Our Frater's criticism included the comment that in many of our comments we repeat and reiterate constantly and that the whole matter might be boiled down to a very brief sentence. We have become quite expert in the sending of telegrams and cablegrams in the past twenty years and I think that we do a very large amount of business through telegrams and, therefore, know how to condense an important message to a few words, but after all, such messages are not enjoyable reading and they do not always convey all of the thoughts that might be associated with the subject and which might be helpful to the reader. I am sure that the average member would prefer to have the subjects treated in lengthy style rather than in the brief telegraphic form. Naturally, many of the questions, if not all of them that are submitted to the Forum, could be answered by "Yes" or "No." Such answers in courts of law are considered adequate very often but would our members enjoy such a brief treatment of their questions and problems? Even this very matter that I am now discussing might be reduced to a few words, but I am talking at length just as though I had nothing else to do for the next hour and unmindful as to whether the secretary's shorthand notes of what I am saying are going to fill a whole page of the Forum magazine or the whole issue. If we have to keep in mind a system of condensation, brevity, and similar features in connection with these discussions it will stint and limit and hamper our freedom of expression.

As for many of these comments and questions being foolish or unimportant, that is something that I think we are better able to decide than anyone on the outside. Fully 75% of our correspondence is filled with questions of the nature found in these Forum discussions. Questions that are purely of a scientific nature or related ex-

clusively to some of the teachings and practices in the lessons are far less frequent than questions of a general nature. Why is this? Because the monographs and lessons in their constant revision year after year have been worded and amplified and arranged so as to answer each week the questions that may have arisen as a result of the previous week's lesson. From month to month and year to year we incorporate in the lessons, as they are being rewritten and revised, the answers to such questions as have been asked during the preceding months. We try to arrange the lessons so that the members will not have to write many questions regarding the text matter. We do this not only to save correspondence but to save time for the student in having the information he should have in connection with his studies. But there is no way that we can anticipate in the monographs nor would there be any reason for incorporating in those lessons the anticipated questions that arise in connection with the personal affairs of our members. We seek to make our organization as human and as brotherly and as helpful in every possible way as it can be made, and we realize only too keenly the fact that thousands of our members are so situated that they cannot ask of strangers or of any neighbor friend the questions that arise in their private affairs and which they would like to have illuminated with some unbiased or outside view-point. I say that we are not mistaken in this regard because the thousands of letters that come to us every month to every one of our departments asking these questions month after month and year after year show a universal desire on the part of members to have such matters explained and discussed and such questions answered.

Our critical Frater, in all sincerity, stated that much of the matter discussed in the Forum appeared to him like the questions that are submitted to Dorothy Dix in regard to love problem or letters from love lorn ones to an outsider. Yet I remember one time while talking to Dorothy Dix, who, by the way, is a very highly educated, cultured, and human person, she said that although many of us might smile at the letters she received they represented serious problems to the persons who wrote them and no third person could possibly judge of the value to be placed upon the columns which she prepared for the newspapers.

Now I do not want to have all of our Forum readers write to me on this subject because it will make my personal correspondence too heavy, but if any of you disagree with what we are doing and feel that the Frater who has criticized our work represents the correct view-point, I would like to have such persons write to me and give me their frank criticisms. But if you agree that

the Forum discussions should continue as they are, then do not write any special letter to me about it and I will take your silence as approval.

Love Mates

In the October 1934 issue of the Forum magazine we published some of the discussion that had taken place here regarding love mates and at the same time commented on a request that had come to us often from members in regard to the feasibility of AMORC conducting a department by correspondence for the purpose of introducing to Fratres and Sorores who are unmarried such members as might be companionable and seeking marriage.

According to the suggestions made we are not to attempt to conduct a marriage bureau as it is sometimes called, but a bureau for bringing together those isolated, separated Rosicrucian members living in various parts of the country who are of marriageable age and properly qualified for marriage and who are seeking a companion with similar likes and tastes interested in our work, and who would, therefore, appreciate becoming acquainted with one another. We know that it is a real problem in the lives of many of our members and we know, furthermore, that the average member who is unmarried would prefer to marry someone who is a member of our Order than to marry one outside of it not only because of the intellectual companionship that such a marriage would afford, but because of the spiritual and psychic attunement that would result from being interested in the same subjects and holding the same convictions.

But I stated in my discussion that I thought I would leave the matter open to our Forum members to comment upon and that we would consider the matter after receiving their expressions or opinions. I did sound the note of warning, however, to the effect that such a department carried on exclusively by correspondence and with no fees or expenses connected with it in any way would nevertheless leave our organization open to criticism on the part of those on the outside or newspaper editors, magazine writers, and others. No matter how we might surround this department with conservatism, dignity, privacy, and pureness of motive, the whole organization might become criticized as a "love cult" conducting a typical marriage bureau.

Since the matter was published in the October issue we have received a very large amount of mail regarding it and the analysis of all this mail leaves the subject about equally balanced for and against the idea. All those who are against it express at the same time their belief that it would serve a great many of our members in an ex-

cellent way and some of these even admit that they would derive benefit from it themselves since they are anxious to marry someone within the organization and do not have an opportunity in their own localities of meeting any of our members. Nevertheless, they are afraid that it would bring injury to the high reputation of the Order and that the good that would come from such a department would not offset the detrimental effects. On the other hand, those who are strongly in favor of it believe that we should be brave enough to fight any and all of the detrimental effects and disregard them in the knowledge that we are doing some good for the members.

We have not yet definitely decided what we shall do about it because we believe that there are many excellent letters still coming to us, but here is one letter from a Frater who throws some interesting light upon the subject and I think all of you will be glad to hear what he says.

"Although I was rather bashful when a young man, I stumped and stuttered around among several young ladies until I found the one who would marry me and we have lived together for thirty years. One of the greatest joys of my life was the courtship. Our good Frater Cattano who proposed this department for marriageable introductions has in mind to pass up the best part of his life by eliminating such a courtship and to have a wife handed to him, one who is perfectly agreeable, one who sees things as he does and then thinks he will be able to go along in perfect married bliss and harmony. My idea is that while they might go along for a while in perfect agreement there would come a time, perhaps sooner than they expect, when there would cease to be such harmony because the two individualities would have to be constantly submerged into agreement and the interesting development of personality and difference of viewpoint that makes for joy and happiness in seeing life unfold, would be entirely lost. It seems to me that one of the joys of married life is to realize that the one is leading the other and both are helping each other in developing the points and characteristics of individuality and personality. Life is certainly a complex proposition. To think that here is a good Frater who desires to have a wife wished upon him! Is he afraid of his own judgment? If he were going to buy an automobile would he go to someone and ask that person to buy it for him and drive it around and deliver it to his home? It might be that through astrology or some other means of scientific character reading one would be able to pick out the right wife after one is acquainted with several persons, but the joy and happiness in seeking and discovering and then winning the right one is

one of the great joys of life. Life is not altogether fate, of course, but I believe that when the right person comes along nothing will keep them apart and I believe that if two right ones come together they will gradually become acquainted in some way. I have known of a number of prearranged matches among couples but they were not successful."

Certainly this is a new angle from which to view the matter and I am afraid that the result of the correspondence on this subject and the discussions we have had here at Headquarters is going to be that we will abandon the idea of maintaining any regular department of systematically attempting to bring together those who are sincerely seeking for marriageable companions.

Visiting A Shrine

I know that many of our members have become greatly interested in the work of John Dalton, who was a typical Rosicrucian research and scientific investigator, and who contributed so many interesting facts that are contained today in our Rosicrucian teachings. His life was a strange one, as outlined in our Rosicrucian Manual, and was surrounded by romance, mystery, and other elements which make him an ideal character to study and analyze.

Therefore, I am sure that all of our members will be interested in knowing that one of our American Rosicrucians now visiting in England had the opportunity recently to be admitted to the rooms of the Manchester Literary and Philosophical Society. This is a very old organization with which John Dalton was connected in his lifetime, and they still preserve there as a shrine to Dalton the laboratory and rooms in which he worked. Our good Frater Friedel says in his report that he visited rooms on the ground floor where Dalton had his own little laboratory, and saw and handled many of Dalton's instruments, and even his eyeglasses and other personal articles. He also had an opportunity to read and analyze some of Dalton's manuscripts and papers, including Dalton's last will in which he directed that all of his belongings be sold in truly Rosicrucian manner and distributed just as though he were going on some voyage of some kind and did not want to leave anything behind over which there would be any argument or any waste or loss. This Frater also saw his medals, many of his private letters, his letter-press, and the very records of the meetings of the society over which Dalton presided at the time.

Few realize what a pleasure it is in visiting the old countries of Europe to enter some of these shrines where one can see and even handle some of the ancient things used by those whom we

honor in our organization as our past great leaders and workers.

I have seen and handled the personal possessions, the instruments, correspondence, jewelry, manuscripts, and other things belonging to such men as Paracelsus, Cagliostro, Madam Blavatsky, Francis Bacon, and many other Rosicrucian workers and leaders whose names and memory are held in sacred respect by our organization, and we have here in our museum in San Jose many of the personal articles belonging to the leading Rosicrucians of the Seventeenth and Eighteenth centuries, including some of those who came from Europe to America to assist in establishing the first Rosicrucian Foundation in 1694.

Being Fooled By Occult Teachers

I have here a letter that should make the heart of every one of our members sad in realizing how easily more seekers are misled in their sincere desire to master the ancient wisdom teachings and assist in what they believe is a great work.

Very often some of our members say that they do not quite appreciate our attitude in protesting against the operations and activities of some of the Western World occult schools, and they think that we should leave these to other organizations alone and never expose their activities or discredit their claims. We agree that very often complete silence in regard to some of these matters is a rebuke in itself, but on the other hand it is hard to remain silent and at the same time read many letters coming from different parts of this country and from other parts of the world showing that persons are being misled and duped to such an extent that they are forever prejudiced against any further search for the greater light or the wisdom they seek. Surely we owe some explanation to these seekers, and we should not take the attitude that since we have found the real light we should enjoy it to its fullest extent, and allow the others to wander in darkness, or in other words, fall into deep pitfalls and become lost for the remainder of this incarnation. The Rosicrucian Order has always been militant in its attitude, for it is just as much a part of its program to fight the evil forces and to remove evil things as it is to spread the greater light.

Now this letter I have in my hand is from one who has recently joined us, and who lives in St. George, North Barbados. For a long time he has been carefully investigating the AMORC, and it has required careful and kindly consideration on our part to win this fine man back to confidence in the reliability of any of the various organizations that could assist him in his search for greater light, simply because some years ago he was bitterly deceived by another organization

He says that a long time ago he believed the pretensions and claims of a great mystic and occult leader who has his headquarters in a small place in the eastern part of the United States, and after reading his literature and becoming affiliated with him in the hope of being led to the greater light, he united with another man in Nigeria to help establish the work of the society known as the "Fraternity of the Sons of Osiris" and of the R. C. Society. He says that he and his associates invested three hundred British Pounds, or in other words approximately fifteen hundred dollars in helping this mystical leader, and that all they received in return for their money was a few red coats to wear for ceremonial purposes, a few paper cock-hats, and an old green screen made of cardboard with a figure of the moon pasted on it, and then for another hundred and fifty British Pounds, he received what he thought was going to be some marvelous, secret books of occult teachings, and they turned out to be "a few paper editions of some other man's book on hypnotism and the black art, and the cheapest possible edition of the so-called Sixth and Seventh Book of Moses."

All in all this man received in the way of books something that he could have bought for a few dollars in almost any bookstore, and the paraphernalia he received constituting ritualistic costumes and settings for a lodge meeting was absolutely silly and worthless. Can you wonder that this man felt that he had not only been defrauded and cheated, but that he had contacted something that was probably typical of the activities of all the so-called occult and mystical societies of America, and therefore wanted nothing more to do with any of them, and was decided never again to investigate along these lines or carry his search to any further extent? He admits that it took a great deal of argument and much time to have his interest reawakened, or his faith in human nature reestablished in connection with the study of mysticism and metaphysics. This same organization in the eastern part of the United States that sent this man these ridiculous pieces of equipment has sold similar things to others, and we have many letters in our files from persons who invested large sums of money with him for so-called "de-luxe" editions of rare occult books which the man has printed himself and made to appear like something of extraordinary value when they had no value whatever, and the story of the activities of this little organization which numbers only a few blinded and unthinking seekers, is a sad picture in the history of mysticism and metaphysical study in the United States.

Certainly we are glad to welcome this Frater in St. George in our organization, and he will find that without wearing any turkey-red coats,

or paper hats, and without buying any books at all from us, he can get more from our regular lessons and monographs than he has ever anticipated. He will find furthermore that we do not ask him to invest any money in our organization or buy any shares of stock, or loan any money to us for the promotion of some new plans of our society with a fantastic, mystical name.

This reveals another one of the reasons why the Federation was formed in Europe, composed of the leading, reliable, dependable, recognized, mystical and occult fraternities of the world. It is the hope of this federation to establish the recognition of the limited number of legitimate societies, and to aid the seeker in avoiding the pitfalls that are set for him along the by-paths of life.

If You Love Prunes

May I talk again on the subject of California Prunes to those hundreds who constantly write to us and say that they have found great benefit, as well as pleasure, in the eating of the especially wonderful grade of prunes that grows in California, and more particularly to those who have enjoyed the benefits and delightful pleasure of drinking the California "Sunsweet" prune juice that is sold here in very attractive green bottles at a very nominal price. This juice has been adopted by our members in nearly every state of the country, and even in European cities for health's sake, and as a very pleasant drink. Now to those of you who love this prune juice, and who love prunes, I want to say that the manufacturers of this prune juice have just issued a delightful recipe book that tells all about the use of prunes in all kinds of delightful desserts and health-giving dishes of food, along with other desserts and fancy dishes, as well as meat dishes using other forms of fruit and natural products. The book also contains a magnificent large panorama picture of our beautiful Santa Clara Valley in blossom time. If any of our members desire a copy of this recipe book they should send a letter with a three-cent stamp requesting a copy of the Sunsweet recipe book. The letter should be addressed to the California Prune and Apricot Growers Association, San Jose, California.

The Future of Our Order

Frater Hay, who, as you know, is a publisher of a magazine in Canada devoted to deep and profound subjects, and who has from time to time published much about the AMORC in a very complimentary way, submits to us for consideration today several interesting questions. First he wants to know what is to become of

the Rosicrucian Order of AMORC after the present cycle of 108 years has been completed.

There seems to be considerable misunderstanding about these cycles of 108 years, and yet a careful reading of our book called "Questions and Answers With Complete History of the Order" should make it plain that the Order does not go out of existence, or dissolve, or float away in thin air at the end of the 108 year cycle. Only the outer, popular, nation-wide form of propaganda ends at the close of the 108 year cycle. It was presumed originally that by the end of 108 years of active propaganda there would be sufficient members in the Order to carry it on for another 108 years, and all of the past history of the organization shows that that is true. There are now in the Order here in America enough members to carry the work on for several hundred years, because in the first place not only through the Junior Order but through the unorganized interest that is being taken in the care of children by the members of our Order, there will be a new generation in another few years ready to take an equal interest in Rosicrucian activities, and certainly a large number of these as they go into adulthood will keep up the Rosicrucian activities and ideals. But more than this, there is the word of mouth, or secret, private propaganda that will be carried on year after year, and month after month by those who are members and who are benefiting by the teachings. And then there is the ever-increasing body of members known as the Hierarchy of the Order. This body is composed of the members who reach the highest grades and develop certain powers and abilities of demonstrating, teaching, and manifesting the ideals and principles of the Order. There are several hundred in this body right now, and fully a hundred who are highly qualified to maintain the organization for a number of years, or far into the future, by their abilities to demonstrate and prove the laws and appeal to the Cosmic and to reach important persons and attract the interest of others who will see to it that the future of the organization never diminishes in power or in its avowed principles.

If we study the history of the Order in other countries where the work has retired into the 108 year so-called silent or inactive cycle, we find that in the minds of the public, and especially in the minds of newspaper editors and magazine publishers and encyclopedias, it appeared that the Order had gone out of existence simply because no buildings could be found with the emblem showing plainly on the front of it, and no advertising or propaganda was being carried on. But behind locked doors and in secret places and in many of the very same old buildings that had always been used, the work of teaching, instructing, preparing, and demon-

strating the laws was being carried on just as it always had been. The same will be done here in America. In fact, when the new cycle began here in 1909 there were hundreds of persons in America who were ready to testify to the fact that their parents or grandparents had been followers and devoted supporters of the work of the Rosicrucian Order, and some were still living who had been initiated and who were holding in sacred trust many of the ancient manuscripts, documents, rituals, and rare things possessed by the Order in its previous cycle that ended in the year 1801. In fact, I met one such person for the sole purpose of receiving from his hands and receiving from his well-preserved and secret collection, certain emblems and papers, books and manuscripts which he possessed, not only as a descendant of the early Rosicrucians, but as one who had maintained the work in his district. That is how the work was given a great impetus in its revival in 1909, and there came immediately to my assistance those whose hearts were still attracted to the work and were ready to reawaken it in this country. When the present cycle of 108 years ends in the year 2017, there will be many thousands of enthusiastic followers and devotees to carry on the work, and the persons that they will bring into the fold secretly and privately year after year will constitute a larger army of conservers of the organization than any other country has had in the past years during its inactive cycle.

The next question asked by this Frater is as to what will happen to the present buildings possessed by AMORC. Of course, we cannot tell how long the present buildings will stand on their present foundations. None of them were built of such material as to last for ages, because this would be too costly, and we are not convinced that the present location of the main buildings will be the most desirable in the years to come. Right now we are in a very exclusive and more or less secluded residential section of this beautiful valley, convenient to highways and railroads, and yet out in the open spaces far enough away from the congested areas of the busy city section to be able to operate our radio experiments properly, and to be free from annoying vibrations; but in another fifty years we may be surrounded by tall buildings, business buildings, and congested conditions that would warrant us in moving our location to some other area of this state or perhaps another area of the country. One thing is certain, however, and that is that every dollar invested in the present buildings and for equipment belongs to the organization as an incorporated body, and not to any individual or group of individuals. Not one of the high officers, nor any of the members of the Board of Directors owns personally any of these

buildings, nor the ground upon which they stand, nor can any of these officers or directors appropriate to themselves any of this real estate or any of the buildings and equipment belonging to the Order. Successors to the present Emperor and Supreme Officers will have charge of these buildings, and a new Board of Directors, or a continuously changing Board of Directors will direct the affairs of the organization and control the operation of these possessions in the name of the Order, and not otherwise. In other words, the material possessions of the Order will pass on from generation to generation in the name of the Order, and in accordance with the landmarks or Constitution of the Order. As the buildings weaken and become too old for use, new ones will be built or they will be remedied or altered, and perhaps, as I have said, moved to other locations. The Rosicrucian Headquarters and all of its buildings represents a permanent foundation wholly in the name of the Order, and not in the name of any individual or group. While the Emperor has practically unlimited autocratic authority over the direction and use of the material assets of the organization, still he can neither apply them to his own personal use, nor do anything with them except in accordance with the landmarks of the Order and the Constitution of the Order. All this is contrary to the wilfully and deliberately false statements made by those who seek to criticize the organization. Each and every investigation made by convention committees, by the federal departments of our government, by the state, by especially engaged certified accountants, and others, reveals that these statements are true; and what is more, each and every one of us here is happy and delighted with the fact that they are true, and we would not seek to change this ancient method and system of making the Order permanent and independent of every individual even if we could legally do so.

Some Intimate Facts Regarding Headquarters

Sometime ago I stated in this Forum that perhaps the readers of our Forum Magazine would not be greatly interested in some of the facts regarding the close and intimate affairs here at Headquarters, and that while these things are of interest to us who meet here daily and weekly in the various buildings at Rosicrucian Park, publishing these statements in the Forum Magazine may be a waste of space. The letters that have come back to me from our large family of readers throughout the whole country indicates that more than seventy-five per cent of the members want to know a little more of the intimate

doings at Headquarters, and enjoy the brief facts occasionally presented. Therefore, our Secretary, who prepares the matter for the Forum Magazine from these Forum discussions, may be excused for putting some of these facts in the future issues.

Right now all of us are greatly enthusiastic over the success of our wonderful new choir. Personally, I have always wanted a good choir to sing here at any public or special meetings and at the Convention each summer, but it has always been a problem to select the proper voices and then put them into training because the choir I had in mind was one that would be qualified to sing the ancient, mystical chants and Rosicrucian songs in Latin, as well as some of the great sacred anthems. But how marvelously well Soror Cowger has succeeded in this work. Those of you who were here at the Convention last summer know how well the choir rendered a number of Rosicrucian anthems and songs, but all through the summer and fall the choir has been rehearsing on two nights a week, and has been enlarged by the addition of a number of male and female voices, and now we have a glorious choir with all of the harmony and finished technique of expert soloists. They have been singing every Sunday night at our public Sunday night assemblies throughout the winter, and in their blue and white robes the singers present a beautiful picture on the stage of our big auditorium. Now another choir is to be formed from volunteers from our members here, and I hope that gradually we will build up a very fine school of music to assist in the Department of Music of the Rose-Croix University. I want to create an orchestra now as the next special feature, because we have a large number of members who are instrumentalists and we have several competent instructors and teachers who can train and conduct the orchestra.

There are many other new features that are under way here this winter, and I suppose each one of you who has been here for a few days or a few weeks during the fall months has noticed the increase in the employee staff, and the many important changes in the various departments. The truth of the matter is that during the past several years the general membership of our organization has steadily increased despite the so-called depression, and not only is the whole organization larger in membership today than it ever was, but all of the departments here have increased activity, requiring a much larger staff of department directors and employees. Even in our public museum the number of objects and items for exhibit have increased, principally through the gifts we receive from all parts of the world by our members and branches of our organization, and this has required more help in

directing the increasing number of visitors from floor to floor and pointing out to them the various new items and the interesting old ones.

Of course, this larger membership and increased activity has permitted us to add many new features to the work. All the members in the higher Degrees seem to be delighted with the improvements and additions that have been made in the monographs of those grades, while the members in the lower grades are particularly delighted with the new form of the lectures and with all the additions and special exercises and side helps that have been added. Ten years ago our monographs and lessons going out each week contained in the envelopes merely the regular lecture and occasionally a special letter from the Grand Master or the Class Master. Today the monographs contain additional charts, diagrams, and many other helpful self-analysis guides, and a number of additional items. We are guided by the weight of the envelope and its contents in mailing out the lectures each week. I suppose most of you have noticed some lectures take three cents, and some take six cents, and some nine cents postage, but whatever the postage may be we keep adding to the contents of the envelope until we are right up to the very limit of weight for the amount of postage placed on the envelope. We have to stop at that point because if we add a fraction of an ounce more in the way of another enclosure it means another three cents on each one of the many hundreds of envelopes going out belonging to that particular section of a grade of study. When you realize that our postage bill centers around fifty thousand dollars a year, and that the lectures leaving here each week constitute a truckload of mailbags each containing many hundreds of lectures with heavy postage on them, you will realize that adding three cents to the cost of each lecture going out each week means an enormous item. There was a time, of course, when all of our lectures went for two cents or three cents, for they did not weigh over the customary two ounces. But that time has long passed, and we are happy in the fact that there are so many additional helps for our members in their studies, and in the solving of their personal problems.

This brings to mind the other departments that are so very active. The Welfare Department or Council of Solace requires nine persons to supervise the classification of the daily calls for treatments, and a larger number of persons to assist in giving the treatments each night and during the day in emergencies. In addition to this are the hundreds of letters to be looked after daily, and which require dictated answers in regard to personal problems other than health. This constitutes another heavy mailing every day of many hundreds of letters.

While at the international Convention this past summer, a large amount of new matter was released to me through the archives of the Order in Europe, and this is being read and analyzed for classification and distribution to the various lectures as they are revised or improved. Some little time ago some of our friendly enemies tried to make much of the fact that I said in years gone by that I was not proficient in the French language, and could read a little of it, and speak none of it. Some of them have wondered how I can translate anything from French if I am not familiar with the language, or translate any of the foreign documents that are given to me in the form of manuscripts and secret teachings. Of course, these persons do not allow for the fact that in the passage of years, or even months, a person might become familiar with a language with which he had not been familiar heretofore, and these persons also assume that all of these foreign manuscripts coming from France are in French, those coming from Germany in German, and those coming from Italy in Italian, and those from Egypt—well, I do not know what language. But this is not the case. A great many of them are in a cipher that can be read by a person familiar with certain symbols and codes, and others are written in Latin, and others in English, having been previously translated before being sent to me. But even those in foreign languages are easily translated with the help of some of our advanced members, and that is one of the reasons why our Grand Master Dr. Le Brun coming here from France and being familiar with not only the French language but the symbolism of the European mystery schools, has been of such a great help to all of us. But then there has always been our good Frater Timeaus ready to assist with German and Spanish translations, and other Frates in other cities who are members of the National Research or Editorial Department of our organization, and assist in translations.

Many Improvements

One of the many improvements that has been made recently has been the change instituted in the various correspondence departments at the time Frater Miles was installed last August as Director of Correspondence. By completely reorganizing all of the correspondence Departments, and the various methods of reading the incoming mail and segregating it into the various subjects and various department activities, our heavy mail is now being answered more promptly than it has been answered in many years. Mail that is brought to us in the mail bags on the truck in the morning is divided into departments during the remainder of the day, and the

next day passes to the various Secretaries who read those letters that are not marked for departments or individuals and send them to the proper departments for immediate attention. This means that within forty-eight hours every letter we receive is being given proper attention, and within another twenty-four hours is being answered if a dictated answer is required in addition to attending to the other features in it. One mistake that is constantly made by our members in the addressing of their mail is that they attempt to communicate directly with the various employees or heads of the different departments by addressing their letters to these individuals personally. Mail that is marked personal in that regard, except in the case of the Emperor, Grand Master, or Supreme Secretary, is laid aside for their personal attention, and if they happen to be out of the city for a day or two visiting other lodges, or secluded in one of their study rooms preparing lectures for two or three days, or otherwise engaged, such personal letters addressed to the different employees or department heads is apt to be delayed. Letters should not be addressed to individuals except to the Emperor, the Grand Master, or the Supreme Secretary, but always to the department, as for instance the Council of Solace, or the Department of Adjustment in regard to complaints, or to the Recording Department, or to the Editorial Department.

The new and increased lawns at Rosicrucian Park are attracting a great deal of attention because it will afford not only more room for the many hundreds of visitors at each one of our Conventions, but for the other visitors who come here day after day, week after week from all parts of North America and other countries. These members after going through all of the departments of nine units of buildings here, like to stroll through the grounds and sit under some of the trees on some of the stone benches around the fountain and pool, and read and meditate. These new lawns, like all of our lawns, are spotted with shrubbery from all parts of the world. I would like to say a few words of appreciation to our members everywhere who have sent to us from time to time rare plants, bushes, trees, and other things that they would like to have growing here at Rosicrucian Park. The climate and soil here is of such a nature that almost anything that grows in any other part of the world will grow here, and our members are always interested in finding things from the far North and from the tropic countries, and even from the points in Southern Africa and South America. We have plants and trees from Japan, China, Australia, Egypt, and various parts of Europe growing here. We even have trees that grow in the mysterious section of Mount Shasta, and

from other places that have been associated with parts of land believed to have been remnants of the lost continent of Lemuria. Unusual plants and bushes of all kinds are always welcome, and we like to have them when they are sent to us carefully packed so as to preserve them, especially in the late fall or early spring when such things can be transplanted.

The Junior Order is growing rapidly, and on a recent visit to lodges and chapters in the East I found much good work being accomplished by the Junior Order. At each Convention the Junior Order makes an excellent showing, and because of the continuous growth of the Senior organization in every part of North America, the Junior Order work is also growing.

We are all very enthusiastic about our work, of course, and visitors are surprised to find practically every evening in the week, on Sundays, and Holidays, some departments of our organization still working, and that the executives can always be found somewhere near the offices working in adjoining buildings in either research work, experimental work, laboratory tests, or other forms of effort tending to improve and augment the general benefits offered to our members. The enthusiasm is such that with most of us the organization has become a hobby, a fascinating, alluring occupation that is not counted so much as work as it is a real pleasure. The harmony that exists in every department and between the various department heads and the officers is made manifest in the frequent socials that are planned for the sake of bringing them all together so that various allied activities may be discussed and carried on in a pleasant and helpful manner in the evening or recreational periods of our daily life.

I was delighted to meet so many hundreds of our members when I visited the Eastern Lodges and Chapters in September, and it was a pleasure for Mrs. H. Spencer Lewis, and for Mrs. Ralph Lewis to stand alongside of me and shake hands with all of the hundreds of members who formed in a line at the conclusion of each meeting. In New York over fifteen hundred shook hands with us in a half hour, and I had to rest for a few minutes at a time until my hand became normal in its sense of feeling again. The same was true in all of the other cities, and I hope the time will come when I can be free of so much correspondence, lecture work, and routine matters here at Headquarters so that I can make an annual visit to all the principal centers of our organization and meet the members face to face as I did for eight or ten years at the early part of our organization work. But of course the Convention each summer and the visits throughout the year do afford this opportunity to thousands of our members.

Those of you who are in our Forum session for the first time have probably been surprised at the size and nature of the beautiful buildings here at Rosicrucian Park, with all of the activities going on in the various departments, but I always have in mind the many thousands of members who constitute our Forum family throughout the continent and even in foreign lands. As I said before, I was very pleased, as well as surprised, in London when the Rosicrucians over there held a banquet for all of us and I noticed that they had all become pleased with the California Prune Juice which I had recommended in some Forum discussions here, and which had been printed in the Forum Magazine. They had urged one of the large department stores in England to carry a supply of this prune juice, and they assured me that they had never tasted anything so excellent, and had never found anything so beneficial to their health in the form of a real pleasant drink. So you see our family of Forum members reaches far across the continent, and across the Atlantic Ocean, and into the other countries of Europe, and the same is true in the opposite direction across the Pacific and into the countries of Asia and the Orient.

Soul Mates

Of course, all of those who have written to us on the foregoing subject know that there is nothing in our minds pertaining to "soul mates" when we speak of a marriageable companion. Two persons can live happily together as man and wife if there is a mental agreement and a willingness to cooperate and work in unison toward the one glorious end of life without being what is popularly known as soul mates. In fact, I doubt whether one marriage out of ten thousand has in it all of the elements that constitute the theoretical marriage of soul mates. And it is very difficult to understand what the theorists and dreamers mean precisely by soul mates. One thing is certain and that is that when two persons are seeking a companion for marriage, they should naturally seek among persons who are of like mind and interested in the same subjects of study and have the same general view-point of life. As one of our little Sorores has written to me from the New England States, she is anxious to marry a man who is devoted to the Rosicrucian studies not in a fanatical way, but in a normal, rational way, and who is guiding his life generally by a majority of the rules and principles of our organization, and who looks upon life in all of its phases from the Rosicrucian point of view. She just wants an agreeable, understanding, sympathetic, like-minded companion. She is a registered trained nurse, has traveled extensive-

ly through Europe, has a brilliant mind, a sweet and lovable disposition, and would make an excellent home maker because of the experience she has had, and would certainly make a fine wife for some man who is interested in the same things in life that interest her. She has not met in her small field of contact with our organization in her district just the type of man that she seeks, and she has not met many who are Rosicrucians and undoubtedly there are Frateres in our organization who are looking for just such a woman to marry. The big problem is how to bring these two persons together or acquaint them with each other so that they may exchange ideas by correspondence and discover whether there are sufficient likes and dislikes in their natures to constitute a balanced agreement on most subjects, and therefore form a mental and spiritual companionship that is necessary as a foundation for a happy marriage.

Now some of our readers may think that this is outside of the work of Rosicrucianism, and that we should neither waste the time in this Forum, nor the space in the Forum magazine, nor any postage or correspondence on this subject, but looking at our work as a world-wide brotherhood attempting to help men and women in solving all of the problems of life, and considering that the great object of our teachings and principles is the unfoldment of the individual, at the same time the development of those human possibilities that make for peace and contentment and happiness in this life, there is no reason why this feature should be looked upon as outside of our legitimate activities. Sometime later I will have something more to say in this regard.

Important Questions Answered

Among the many important questions that are presented in the Forum for a definite answer are the following:

Q. Are any of the so-called Great Masters or the Masters of the Great White Lodge ever coming to America, or how do they contact the adepts and students on the path in various lands?

In answer to this I would say that I had an interview with one who stands in a high position midway between the earthly brotherhood and the Cosmic Hierarchy of the Great Masters, and I asked him certain definite questions regarding the point covered in this letter I have just read, and many similar ones, and his answers, constituting a special interview for our members in North America, have been prepared by me for an article in our *Rosicrucian Digest*, and by the time this matter appears in our Forum magazine, the interview will have appeared in the *Rosicrucian Digest*. I would advise all of you to read that in-

interview with one of the masters of Europe, and see just how the masters do function in their activities.

But I would also say to the average member that he or she should wait in giving any profound study to the subject of the great masters until they have reached the higher grades of our Order where contacts with these masters are made understandable and the whole Cosmic Hierarchy is presented in a manner entirely different from what is generally published in popular books dealing with this subject. If the student in the grades below the Ninth will give all of his thought and time to developing the principles and perfecting himself in the exercises and laws that are given to him in the monographs of these grades, he will find that he need have no concern about his eventual contact with the greatest of the masters.

The next question asks whether all of the human diseases can be cured by the Rosicrucian methods.

In answer to this question I would say that it seems to me that the whole idea contained in this communication is centered around a misconception of what the Rosicrucian organization and the Rosicrucians claim. The famous Fama issued in the beginning of the Seventeenth Century in Europe made mention of the necessity of the Rosicrucians going out into the world and doing their utmost to heal and make cures, but there never has been any implication in any literature—least of all in our own—that every disease and every form of physical suffering can be cured by Rosicrucian methods. I am sure, also, that we would hesitate to say that any of the principles of metaphysics or mysticism would bring about a cure or even a material change in the physical or mental condition of the human body, in each and every case. Rosicrucians have always stated that in some forms of disease or abnormality in the human body, certain herbal extracts or certain forms of medicine are necessary; in other cases regulation or change of diet is necessary; while in other cases surgical corrections are necessary. In most cases Rosicrucian or metaphysical treatments will assist the physicians or healers in the work that they may be doing, by cooperating with nature in her work, but it is as great an error to think that every form of human abnormality can be cured by metaphysics as it is to think that every form of disease and sickness can be cured by medicine alone.

The next question asked is, "What is the Rosicrucian idea as to the best method of healing or curing disease?"

In answering this question I will follow up the statements that I made in answer to the preceding question. Rosicrucians say in all of their

teachings that the most efficient, as well as the most correct way to heal any disease or any abnormal condition in the human body, is to determine not its symptoms, and its precise nature or outer manifestations and effects, but to determine the remote or original cause of the condition and correct that cause. If a physical body has been run down or depleted, or become lacking in vitality, strength, or harmonious condition through insufficiency of food, the wrong food, or the wrong chemical elements in the food eaten, regardless of what disease may result from this cause, regardless of symptoms or the scientific names that may be given, nothing will effectively cure the abnormal condition and restore the strength and vitality necessary until the errors in the food and diet have been corrected. If there has been an insufficiency of elements for a long time which has allowed the organs and different parts of the body to become depleted and devitalized, there should not only be an immediate change in the diet or improvement of the quality of food eaten, but it is perfectly logical and sound to give such herbal extracts or other forms of medicine or concentrated elements as will quickly and properly supply to the physical body those things which have been deficient or lacking for a long time. If, on the other hand, there is something wrong with the bones, the functional parts of the body, or even the vertebra or spine, muscles, or tissues, that require a surgical correction or adjustment, then an operation should be performed, or a massage, or mechanical or physical treatments given that will restore a normal condition.

But of all the common causes, undoubtedly the most common is that of wrong thinking, and generally this cause is so remote that it is difficult for the patient to discover, and difficult for others to analyze. If the mind is kept in the proper chain of thought and certain deep rooted emotions that are destructive or inharmonious are removed from the consciousness, almost instant change will take place in the physical and mental well-being of the average person. Even in cases of so-called nervous indigestion, or in the over or under functioning of some parts of the body which the average physician will diagnose as the real cause of some disease, we find that back of this supposed cause is the true cause; namely, some emotional condition, or some mental condition or thought in mind or attitude that is helpful and destructive, and which is disturbing the proper action of the nervous system, and of the blood, or the functioning of the organs of the body, and until this mental or psychic condition is changed in the body, all other treatments will be merely a make-shift and of temporary benefit.

The next question asks, "Are all psychic treatments carried out Cosmically in the same manner?"

In answer to this I would say that this is a very broad question to answer specifically, and I would want to know first of all what is meant by psychic treatments before I attempted to answer this question as fully as it might be answered, but in a broad sense one might say that all psychic, metaphysical, mystical, or spiritual treatments are not carried out in the same way. Very often the person who is giving the treatment attempts through concentration, meditation, and prayer, or otherwise, to express his opinion as to how treatment should be given by the Cosmic, and what results should be produced. If the Cosmic were to follow these thoughts or these suggestions, it would not be able to bring about the high average of excellent results that we find possible. The Cosmic does adopt its own ways through natural law to correct conditions and improve the health, and these ways are those which are known to the Cosmic to be the best ways, regardless of our opinion or our petitions. The thing for the practitioner to keep in mind is that he is asking the Cosmic only to render whatever help is necessary, and to restore the ailing patient to normal health, and let the Cosmic work out its own ways and means of bringing about these results. Of course, the trained metaphysician, or the one who is an expert in Rosicrucian methods may direct a specialized treatment to some part of the body of the patient for some special purpose if he is thoroughly familiar with the patient's condition or is able through psychic or spiritual methods to attune himself with the patient or with the Cosmic, and learn just what is really wrong and what is the real cause of the patient's condition. But unless he knows these facts or is able to obtain them, he should not attempt to be specific in his treatment, but rather to attune himself through the Cosmic with the patient in order to help the patient to receive the utmost of spiritual benefit of a general nature, for this will always lead to beneficial results.

The next question is from a member who says that he wonders whether looking into a mirror while sitting in concentration and seeing visions appear there is not the result of self-hypnosis or of a rapidly-working imagination.

Altogether too much faith is being placed in the theoretical possibility of self-hypnosis. It is not a fact, as some people seem to believe and argue, that a person can sit down and through a three or five minute period of concentration, hypnotize himself so that he will see and hear and feel all sorts of things that are fictitious or imaginary. Real self-hypnosis requires more time, more effort, and the application of more con-

centrated effort than the average mystic gives to any of his periods of meditation. Some persons seem to think, however, that if they can deride or negate the visions that mystics see by the explanation that it is all due to "self-hypnosis" they have wiped away from the surface of the earth with one sweep of the hand all of the marvelous things which mystics enjoy in their periods of sacred study and thought in their sanctums at home. Even if a large portion of these visions were due to *actual* self-hypnosis, it would be a marvelous lesson in the wonderful workings of the human mind, and would be very beneficial at times. It would constitute, however, another field of research just as mysterious and just as Cosmically interesting as any other field of research. But such is not the case. Those students who have seen in their mirror unexpectedly and without any prewarning or forethought certain visions that have repeated themselves at various times are not victims of self-hypnosis, for in any form of hypnosis the patient must be influenced by suggestions, and these suggestions must be either given by himself to his own mind, or by the mind and words from another person. In cases where a mystic suddenly and unexpectedly sees things that he had not been anticipating, and had not suggested to himself, there cannot be any real degree of self-hypnosis or suggestibility.

All those who have practiced with such experiments know only too well that there is more back of these visions and these impressions which they received than a mere mental trick on the part of the subconscious mind.

The next question is from a Soror who wants to know whether there is any wrong in allowing herself to go to sleep in her chair in her sanctum after a period of concentration and meditation. She says she often sleeps for an hour or two, and seems to enjoy it, but she wonders whether there is any harm or benefit connected with such a method.

In answer to this question, I would say that generally this happens when a person is very tired at the time he begins the period of concentration in the evening. Many persons who are employed and busy throughout the day look forward to their period in the sanctum as a real period of recreation and peaceful adjustment of their tired-out mental and nervous system. Generally such persons relax more completely during such a period of concentration than they do even when in bed preparing to go to sleep, for meditation and real Cosmic concentration is very apt to relax the nervous system more than any other method, and to ease and quiet the mind. The spiritual attunement that the person has in mind at such a time is an important factor in bringing about relaxation and perfect suspension of mental and physical activity. To go to sleep, therefore,

at the end of a few minutes of meditation and concentration is a beneficial thing, and in nowise dangerous or a wrong thing to indulge in. Of course, sitting in a chair and going soundly to sleep may not be convenient and comfortable, so I would suggest to such persons who find that they have this tendency of going to sleep that they undress and go to bed, and carry on their meditation and concentration while in bed, and then if they go to sleep they continue to sleep until morning and find that it is one of the best sleeps that they ever had. But to go off into a doze for ten or fifteen minutes and have complete separation from all physical and worldly impressions is a wonderful tonic to the physical and mental system, and anyone who experiences this occasionally should feel that he is being blessed instead of harmed in any way by such a procedure. To avoid going to sleep during the concentration periods, however, such persons should not attempt them at night when they are tired, unless they want to have just a few minutes' concentration and then a brief sleep. But if a longer period of concentration is desired with complete wakeful concentration, I would suggest that they go into their sanctums for concentration and meditation early in the morning right after arising, and while the body is rested and the mind alert, and let the evening period go for a second relaxation and concentration, followed by the sleep that seems to want to come at such a time.

The next question asks whether we can endorse the growing popular use of Chinese herbs for the cure of disease.

All we can say is that the Chinese people have been well-versed in the art of making extracts from herbs and it is an old science with them, and probably more highly developed among the learned practitioners of this art than anywhere else in the world. There are many Chinese herbalists in America and other countries who have excellent results from their systems of curing disease. The best of these, however, would not claim that they could cure every or any disease with their herbal extracts, but would frankly advise whether they could help or not with their herbs. Such extracts often supply elements that are lacking in the body because of wrong diet, and improperly cooked and prepared food, and in this way help to restore a certain harmonious condition in the body that may or may not cure disease, but will certainly act as a tonic and give strength and vitality and give nature help to restore or cure disease. Beware of the Chinese herbalist or the doctor of any kind, however, that attempts to tell you that his herbs or his medicine, whatever it may be, will cure any condition you have and make a complete cure quickly and easily. Those who promise too

much are worse than those who promise too little, and you should be guided entirely by the conservative, rational manner in which the herbalist speaks to you in determining whether he can give you some herbs for certain teas that will simply act as an adjunct to your diet in supplying the earthly elements necessary to build up certain parts of your body.

Ancient Rosicrucian Temple

From the many letters that we constantly receive regarding our Forum discussions, it is apparent that our large family of Forum readers, outside of the immediate Forum circle here, like to hear from time to time regarding the activities of this ancient fraternity and interesting bits of historical matter. My recent tour through Europe brought me in contact with many new Rosicrucian places of antiquity and from time to time I may speak of these.

But there is one to which I wish to refer now because it has an interesting angle to it.

I enjoyed travelling through the various country-side sections of England this past summer, going not only through the so-called Shakespeare country and the district surrounding the Oxford University and the various colleges, but to other points of historical interest. I have before me now a communication from a Rosicrucian member who lived in England for some time, and I am going to quote from this letter and then comment on it.

She says that ever since 1914 there has been a question in her mind that she has wanted to have our organization or some Rosicrucian organization answer and explain. She says that in the municipal borough of Grantham, Lincolnshire, England, there is a hotel that was built in the 15th century known as "The Angel" and is similar to another building in Exeter which has many strange markings and carving in its wood and stone plainly indicating that the two places were formerly temples or meeting places of secret or mystic societies. She says that the traditional stories told in these locations tell of men who were members of the Rose Cross organization and Templars who held their secret meetings in these buildings hundreds of years ago. She says that she has slept in one of the original rooms in the old Hotel Angel and experienced reactions that she has never forgotten and which made her think there was much truth in the traditions about ancient rites having been conducted there by an old brotherhood. She says, furthermore, that the vibrations were very sensitive and that she could almost hear and see things.

Now according to the old records this Hotel Angel is in the center of a district of Grantham

(in ancient times known as Graham or Granham as it is described in the old Domesday book) which was at one time a Roman station, or the district of a Roman station. It was undoubtedly a borough in the Saxon period and at the time of the Domesday Survey it was a royal borough with 111 burgesses. In both Grantham and Exeter the ancient mystical orders of the Templars or Knights of the Temple, affiliated with the Rosicrucian Fraternity, had secret temples and fortified armories or castles where they met in secrecy, conducted sacred ceremonies and initiations, and at the same time preserved many ancient records and relics of their activities in various districts of Europe. These Templars were the continuation of the group that was formed in Palestine in the early part of the 12th century and traditionally known as having discovered many sacred relics in the Holy Land, including the Holy Grail. From their rites and ceremonies came the original stories of the Knights of the Round Table and the story of the Holy Grail and which was modified later by many writers into the stories regarding the Knights and the Grail as we know them today. Throughout their literature and symbolism the secret emblems of the Rosicrucians are to be found and to this very day the Knights of the Temple or Templars in Europe in various sections maintain their close affiliation with the Rosicrucian activities, and their principal officers are high officers of the Rosicrucian Fraternity. It is not surprising, therefore, that both the Templars' emblems and the Rosicrucian emblems should be found on the carvings of these old buildings in these two cities of England. In fact, there are several other known locations in England and one in Scotland where such castles were constructed or converted into fortified temples for these Knights and the Rosicrucians.

We have in our archives here in Rosicrucian Park a very old parchment charter or certificate issued by the Knights of Exeter and with the wording and emblems of the Fraternity Rosae Crucis engraved upon it showing that up to a very late period the organization was still active under the old regime and it is still active under the modern regime.

To spend a night in one of these old hotels, as they are now called, is certainly thrilling, and an opportunity for unusual experiences as some of us well know. The vibrations remaining in those old places are very easily sensed by those who are developed or who attune themselves with the conditions, and there is a sacredness and a spiritual quality about the very atmosphere and interior conditions of these old buildings that impresses even those who are not highly sensitive. The use of the word hotel in connection with these places is due to a corruption of the

word hostelry which was the ancient title for some of these places before the Knights converted them into temples and fortified castles. From time to time we will refer to other places of this kind because the existence of such old buildings with their ancient carvings and symbolism of both the Rosicrucians and Templars not only proves the relationship of these two closely allied and interwoven organizations, but confirms the wide-spread evidence of both organizations in the Middle Ages when it is claimed by the historians who are not familiar with the facts that the Rosicrucian organization or fraternity existed only in Germany and soon passed out of existence.

The Oldest Man in the World

For a little smile this morning at our opening of the Forum I want to talk about the oldest living people and especially those who live to be more than 144 years. Every now and then, perhaps several times a week, I find in my mail, or the Grand Secretary finds in his mail, a clipping from some newspaper with a photograph or description of an individual who has just passed through transition at a magnificent old age. Practically every one of these clippings refers to a person more than 144 years of age. That is why the clipping is sent to us. The members or friends who send us these clippings do so with the comment that the story published in the paper contradicts or seems to be at variance with the statements in our monographs to the effect that the limit of the average individual or of all individuals is 144 years and that there is no proof of anyone having lived beyond that age limit. We are always asked to explain how it is that the individual described in the clipping lived so much longer than 144 years and the member who sends the clipping awaits an interesting letter from us.

Our invariable answer is that we cannot attempt to explain the matter unless we know the statements are true in the first place. The mere fact that a person claims to be 160, 170, or 180 years of age means nothing. Even granting that these persons are sincere in their claims and not trying to wilfully lie about them, there is always to be taken into consideration the fact that such persons cannot possibly be sure of the precise date of their birth. Nearly all of these old persons state frankly that their parents and grandparents have passed to the beyond and there were no vital statistics or records kept in any court or county clerk's office recording the real date and that the only knowledge they have of their age is through hearsay evidence, or as one man stated, some notches cut into an old wooden post in a house he lived in. But he admitted that

sometimes he could not remember and so he made one more notch to be sure that he did not skip a year. On the other hand, the memory of these very old persons becomes very bad and imagination creates all sorts of impressions and fairy-like ideas. In one investigation the old man claimed that he remembered certain great characters of a war that was conducted in his childhood and spoke so familiarly about the incident that he was surprised when he was presented with certain historical books which proved the war had taken place 150 years before he was born and that he was associating something in his childhood with real historical facts of an earlier period. Then again many old people after they have passed the 100 mark or 110 become so elated over their old age and so pleased with the many complimentary things that are said about them and the photographers who want to make pictures of them and the persons who want to get their autographs, that they invent nice little stories about their childhood and just casual-like add a few years every now and then for the sake of picturesqueness. We have always stated that it has been practically impossible for an investigating committee to get actual and indisputable evidence regarding the age or precise birthdate of any of these very old people and that we have to take their word for it.

Now here I have before me a clipping from the *Daily Sketch*, which is an English newspaper, dated Friday, July 6, 1934. On Page 7 there is an article about an old man who came very near to having the record of Methuselah. The article is written by a man who investigated the claim of an old character by the name of Zaro Agha who recently passed out of this life, breaking his long line of Turkish ancestry at the alleged age of 164. The writer and investigator of the man says that Zaro used to claim that he was born in the town of Bitlis in Turkish Kurdistan. He claimed that when 36 he went to Constantinople where he worked as a porter and water man and that he had taken part in four wars. He claimed that he had had a very happy life, married eleven times, and that now ten of his wives were in the spiritual world. He claimed he had 28 children and that just about three years ago he lost a son who had reached the age of 97.

Now that is quite a record and is typical of the kinds of stories that these old people tell and tell it so glibly and with so many brightly colored and intimate incidents of past history that the average person is inclined to believe them, especially when one studies their very old and wrinkled faces, generally parched from outdoor living and showing many hardships. As a matter of fact, it is very difficult to tell the age of a person by studying the face after the 90th or 100th birthday. We are well acquainted with a

character right here in the environment of Rosicrucian Park, an old Civil War veteran, who is known to be 97 or 98 and who has a son of very great age, but he still has rosy cheeks and a very smooth skin even though there are a few wrinkles beginning to show. On the other hand, there are many persons much less than 97 whose faces are quite tanned, parched, and wrinkled in every part. How, then, would you judge these persons' ages by their appearance?

But to go back to old Mr. Zaro. The investigator of this man's story says that he found that in 1925 Zaro claimed to be only 145. That would make him only 154 years of age at the time of his transition this year instead of 164. But in 1926 he claimed to others and to persons who interviewed him and recorded his life story that he was 153. In 1930 the Prime Minister of Greece received him on what he termed was his 160th birthday and "thereafter he settled down to having only one birthday per annum."

In the face of such evidence and contradictory stories and pretty pieces of fiction, what is one to believe? All you can say is that the man was very old, undoubtedly over 100 and probably 125 years of age. But more than that no one can say definitely and any claims and pretenses must be looked upon and taken with a grain of salt.

Another Bible Discovery

So many times in recent years we have had letters come to us from critical students of Christianity who have said that our book dealing with the mystical life of Jesus was unacceptable to them because we claimed that new records and new bits of information and knowledge regarding the life of Jesus and early Christians had been discovered in recent years. They took exception to this statement and claimed that the early Christians during the first two or three hundred years made exhaustive research and that nothing new had ever been found since then. The argument, of course, is absolutely ridiculous and it only proves that such persons close their eyes and shut their ears to anything new that is discovered and which is slightly different from what has been published in the past. Each year and each cycle has brought forth new information regarding the early Christians and especially regarding the life of Jesus.

Then again a great many of these critics say that they do not believe that there are any records to be found in Egypt, India, or Oriental countries regarding Jesus and His work inasmuch as He never carried on His work as a student in those countries and those countries could not have been deeply interested in His work. Their arguments are based upon their firm belief that Jesus did not study or live anywhere else than in

Palestine and with that premise as a foundation for their reasoning, of course everything else that is brought forth from these countries is discarded.

We, on the other hand, know that research has brought forth many valuable manuscripts, documents, and bits of records from these Oriental countries pertaining to Jesus and the early Christians. Sometimes we are inclined to think that many of the very best of the Palestinian records regarding Jesus and the Christians were taken out of Palestine early in the Christian era and hidden in other countries perhaps for protection while, on the other hand, these foreign countries did preserve in some of their monasteries records regarding the Christians that were made during the lifetime of Jesus.

And now we have a report from Europe showing that one of the oldest copies in manuscript form of the Bible was recently purchased in an old book shop in Cairo and that the book dealer had brought it some years ago from a group who found it buried in an old earthen vessel beneath the flooring of one of the old monasteries of that country. Wherever it came from, however, it was very old, written in ancient style on aged and musty pieces of parchment and contains slight differences in text from the other recognized manuscripts from which the Bible was compiled. Experts who have examined this new discovery say that it is unquestionably the oldest manuscript of parts of the Bible that has ever been found and, of course, exhaustive translations will be made and undoubtedly new light will be thrown on the questionable, difficult, or puzzling passages of the other Biblical text. This goes to show how research can bring to light from time to time new knowledge, new facts regarding the Christian and pre-Christian periods. If this new Bible adds nothing more to our knowledge than a few changes in an occasional word or in the spelling of some of the old names or in a description of some of the old locations mentioned in the Bible, it will be a valuable contribution to Biblical literature. But no one should venture to say that new knowledge regarding the Christians could not be found or has never been found since the fourth or fifth centuries. Any hour of the day a cable message may come from any part of the world showing that startling new knowledge has been found. It is this constant revision of our knowledge and improvement through research that makes knowledge a continually growing thing in our lives.

"Kundalini"

This morning I am going to be rather stern and critical during my opening remarks in the Forum, and I trust that I am not going to hurt anyone's sensitive feelings by what I am going to say. I

think from now on it will be better if all of us who have the direction and supervision of our Order's activities would be more militant and positive in our attitude toward certain things that are harmful, destructive, or injurious to the best interest of our members. After all, the Rosicrucian Order has always been a militant organization in spirit. It has not been a peaceful school of philosophy, but an active, militant organization for the dissemination of light, and the overthrow of evil forces and evil tendencies that are injuring man's best interests.

Now in recent years there has been so much written and said about a form of vital and creative energy in the human body known as "Kundalini." The word is not new in oriental philosophies, and it is not new in some of the literature of a few organizations which try to trace their ancestry to some of the philosophies of India. But in recent years, because of the inane and absurd craze that has come into the Western World regarding all matters pertaining to sex, the word "Kundalini" with all that it is cleverly pretended to mean and include, has become too popular, too enticing, and too mysterious with its allurements in the minds of thousands of persons who should be protected from some of the dangerous suggestions that are given in connection with a description of this creative force and power. In the first place, if we trace the original meaning of the word "Kundalini", we find that among the oriental mystics it did not mean precisely what is implied to it in these popular days, and secondly, the so-called "Kundalini" forces were not brought into use in connection with mystical and occult exercises as is being recommended in modern popular books and writings.

I have before me, for instance, one of the many reports that come to me from time to time from persons who have purchased or read some of the books or pamphlets, or magazine articles emanating from one or two so-called brotherhoods of the Orient, or international philosophical societies of an occult nature. This report before me is from a young man who read some of the foolish teachings regarding this strange physical human force within the body, and attempted a series of experiments and practices whereby he directed this creative energy upward in the body. He wanted to have this unknown, mysterious, and mostly fictitious power flowing through his body into other organs and other parts where it does not belong, and thereby increase his health, vitality, and magnetic personality, etc. I say that this power is mostly fictitious because the popular writings have attributed to it certain qualities and possibilities when directed in other parts of the body which are wholly fictitious. The creative force in man whether you call it sex or not, is in and of itself a marvelous vital, Cosmic, and

physical power. It is one of the most essential energies in the human body, but it has definite functions, definite purposes, and definite channels for its expression, and to attempt to change those channels, and have the force flowing in a different way to different parts of the body, and to function in ways in which nature never intended it to function, is like playing with dynamite.

I do not mean to be facetious, but I cannot help thinking of this sort of thing as though one were to say that because dynamite is a mighty forceful power that expands its energy with great enthusiasm, it would be ideal to have a daily diet of small pieces of dynamite, and thereby put this great power into the human body. The young man to whom I am referring succeeded in convincing himself that he had become more healthy and more vital, and a new kind of energy was manifesting in all of his important vital organs that he never had before, when all at once his health broke down, and the doctors found that something was affecting his heart and that he was in a serious condition, and had very little chance of regaining that harmonium and equilibrium in his body that is necessary for life, and that he probably would pass through transition.

Of course, he did not believe that he had done anything wrong, and he attributed his weakening condition to something else which he believed was an interference with the flow of this new power into his system, and that the reaction was bringing about his sudden collapse. For weeks he had concentrated his mind in daily exercise upon the flow of this creative energy in a reverse method through the bloodstream back up into the body to all of the vital organs. The real danger here was not what he was or was not doing with this vital energy so much as it was what he was doing to his mind in concentrating upon the bloodstream and vital organs of his body with the will power and determination that some new and unknown energy should function in them and manifest itself in a unique manner. Those of us who know anything about the real possibilities of physical effects through concentration, and the use of will power, will realize at once how dangerous it is for persons to attempt exercises and experiments whereby they are trying to direct some unknown energy in an unknown and mysterious manner through the system.

If this young man had concentrated upon Cosmic energy flowing into his body from the Divine Source of all energy and functioning in the normal manner in which nature intended Cosmic forces to function in his body, he would have built up his health in those weeks of experimenting instead of endangering his health. Unquestionably this young man, like thousands of others, and like the many who have written

to us, was attracted to these exercises first because of the alluring statements in these popular writings of these Indian philosophical schools, and secondly because of the attractiveness or mysticism of the word "Kundalini". I think that if the Rosicrucian Order is to carry out its real mission and purpose in the world in its avowed intentions and plans to fight all of the evil forces and to remove superstitious practices, false teachings, and enslaving ideas, and to bring the true and greater light to the consciousness of man, we are justified in exposing such teachings as this, or any which wrongly and maliciously invent experimental methods under fanciful names for the purpose of selling books or leading the followers along by-paths that go down into the valleys of depression and despondency instead of the greater paths that go up the mountainside to illumination and mastership. In other words, we must not think that all of the evil forces in the world are satanic, or emanate solely from the minds of gangsters and criminals, or that these evil forces come forth only from shadowy places, and the fears of life. Many of the most dangerous and truly diabolical forces and influences affecting man emanate from so-called respectable, dignified, and open sources that are cloaked with names and contentions of culture and sacred significance:

Other Systems of Teaching

All of the foregoing remarks remind me again to call the attention of the members of this Forum and those in our wide circle of readers and students to our oft-repeated statements regarding other systems of teaching. The Rosicrucian Order, AMORC, has never taken the position that AMORC contains all the truths in life, and that there are no other schools, systems, or paths of illumination that are good or helpful. You know how often we have spoken of other systems and other methods, other schools, and other viewpoints. The mere fact that at the recent International Congress, a large number of these other systems or allied systems were admitted to the Federation on an equal basis with the Rosicrucian organization, and that others will be admitted to the Federation from time to time, as they prove and reveal their worthiness, indicates that the Rosicrucian Order is neither intolerant of, nor indifferent to the good qualities, the good work of other organizations. But we do say with equal emphasis that the Rosicrucian Order has within its teachings most of the best methods and systems for human development and human evolution, the improvement of the health, character, and psychic conditions that will be found in most of the other systems and schools. And if you find presented to you in literature, or through personal conversation some unique method of quickly

bringing about your psychic or spiritual unfoldment, the improvement of your health, the vitalizing of your body, or the development of your latent faculties, and this system is unlike anything included in the Rosicrucian teachings, or different to anything included in our teachings and practices, you would do well indeed to inquire from us regarding the worthiness or goodness of such methods before indulging in them. The Rosicrucian system of instruction and exercise and development is not a limited system confined to one phase of some Oriental philosophy, but is a broad exclusive system that has from century to century taken within its folds and within its comprehension and application all of the good methods tried and proven, that have been offered by the leaders and advocates of these things in every part of the world in every age. There is nothing in the constitution, landmarks, or ancient principles of the Rosicrucian organization to forbid it adopting today or tomorrow any laws or principles discovered by anyone which are good and helpful to mankind. The Rosicrucian system does not have a dogmatic creed to which it is so bound and so limited that it must adhere to some primitive system originally taught by the Order, nor is it so attached to any one system of thought that it is jealous of any other system that will help mankind.

Example of the broadness and tolerance of the Rosicrucian teachings will be found in the fact that even in the field of therapeutics Rosicrucianism does not deny or decry the good that can be done through medicine, through surgery, and through each and every one of the other therapeutic methods and systems of healing, and the curing and alleviation of disease and pain that have been discovered and invented through all past ages, and right up to the present moment. The very backbone and foundation stones of the Rosicrucian system was originally laid so broadly that on this foundation could be built the various structures of truth as revealed from time to time without in any way upsetting or controverting its original plan. Nor is the Rosicrucian system limited in regard to its conception and understanding of the cosmogony of the universe or of the physiological and analytical study of man's body, or of the Cosmic conditions in the universe, or of the mental phenomena revealed through experiments and discovery.

The Rosicrucian Order has rejected from time to time many systems that have been offered to individuals who have brought out of the musty archives of the past some old and obsolete teachings and exercises that may or may not have been of value in ancient times for people in various physical and mental conditions, but which are of no value at the present time despite the weird terminology, the mysterious phrases, and intimat-

ed hidden secrets, and other alluring elements which confound the modern student and make him think he is dealing with something so profound, so deep, so secret, and so wonderful that it is hard for him to understand it.

What Do "Seekers" Want?

From the correspondence we receive constantly from new members, and particularly from hundreds who read some of our literature and write to us telling us what they are seeking for in their desire to understand the mysteries of life, we here at the administration offices in our daily and weekly come-together consultation periods have often agreed that we believe we could go off to some secluded place in the mountains for a week and take along with us a few old books that we have, and sit down and in seven days or less invent and completely present on paper a new and mysterious system of human development and psychic unfoldment that would be filled with the most obsolete, Hindu, and Indian terms or words, with the most weird intimations of strange secret revelations discovered in the old writings of some ancient system of instruction accompanied with psychic revelations just received through a newly discovered method of attunement with the unknown Akashic Records, and this could be offered to the world under a new name by a group of persons with strange-sounding Latin or Oriental cognomens, and undoubtedly thousands of followers could be secured in a fortnight. Undoubtedly such an organization would grow like wildfire, and would consist principally of those malcontents or dissatisfied students of every other school and system of metaphysics, occult, spiritual, or psychic instruction and guidance. In other words, those persons who have never been satisfied with sane, rational, conservative, dignified, truthful teachings, but who are always looking for something that is different or contrary to, or the very reverse of the generally-accepted systems of instruction would think that this new and fanciful presentation was the long-sought-for "lost word" and hidden pot at the end of the rainbow. They would pour into the coffers of such an organization a fortune that would startle the world. They would abandon all of the rational methods of living, and would throw themselves energetically and deliberately into the foolish practices and exercises outlined to them, and would even go so far as to look upon the breaking down of their health and the upset and abnormal mental and physical conditions as sure signs of their psychic development. They would accept the fictitious claims of the leaders of the movement, and look upon them as Divinely appointed by God to be saviors of the world. They would

worship at their footstools and pay adoration and homage to them greater than they have ever given to God in the sanctums of their souls. The Western World is just ripe and ready for such a ridiculous, false, and misleading system to be presented to it in all of the alluring colors of an oriental discovery. One such system attempted to come forth in recent years from the Midwest of this United States, and did succeed in misleading many hundreds, and is still tempting many hundreds of others to abandon all of the sane thinking they have done in the past. But this little attempt of recent years lacked the initiative, the cleverness, and the "classy" qualities that should be in such a malicious scheme if it is to meet the foolish desires of these thousands of restless seekers who ever want something brand new and something very, very different. Undoubtedly such a misleading proposition will be presented within a few years, for just as there are many men and women lying awake and dreaming in the nighttime as well as in the daytime planning ways and means of offering good things to humanity to meet the legitimate and sincere demands of mankind, so there are selfish persons constantly searching for ways and means of meeting the demands of the foolish ones, and the mystical, occult field has in it at the present time only those foolish propositions which are offered by ignorant, stupid individuals who succeed in securing only a few followers and who are quite satisfied to be the leaders of an organization just about big enough to be carried around in their hats, so to speak.

Each of these little movements succeed in attracting the restless, unthinking seekers, and a few honest ones, but the honest ones are soon awakened to the real situation, and resign, while the foolish ones are too poor and too selfish to support the organizations to such an extent as to make them large enough and strong enough to be of any national danger. Our correspondence has revealed that there are at least twenty or more of such little, ridiculous, and false systems in the Western World today, but let us hope that when the great movement of false teachings is eventually launched in this Western World our own organization and similar ones will be able to combat those influences and save thousands from the foolish situation into which they fall, and which is typified by the report that I have here in my hand at the present time.

What Rosicrucians Are Doing

Every now and then someone who is not a member or someone who has just become a member writes to us and wants to know if we can point out anything that is representative of the

spirit of Rosicrucian activities in a collective and cooperative sense other than the purely personal development and benefits that each individual gains. I sometimes feel that many of our members would like to know how we have assisted and are still assisting in many national and international matters that affect the development of civilization and the improvement of life on this earth and so I want to refer to a few of these things for a few minutes. There is no need for me to recount the many valuable contributions that the organization throughout the world has made to the advancement of civilization in the past centuries and I need only refer briefly to the many wonderful things that the early Rosicrucians did for the creation and establishment of the American Republic in the years 1695 to 1800. The historical records in Philadelphia and in the Congressional Library point out so many notable contributions to the educational and scientific development of the colonies and to the founding of the United States that I think that most of our members have heard of these things and are familiar with them.

But in recent years under the present administration there has been a consistent attempt to adhere to the ancient landmarks and ideals of Rosicrucianism in contributing not only to our own local national or continental affairs but to world-wide interests. It is not so many years ago when one of the big Egyptian exploration organizations found itself short of funds at a crucial time and the AMORC members of North America enabled that expedition to open the tomb of Amenhotep IV and to make other explorations along the Nile and bring to light some of the most startling and instructive evidences of the ancient culture, knowledge, wisdom and power of ancient Egypt. As a result of the Rosicrucian assistance at that time and the period since then, many valuable relics from these ancient tombs have been sent direct to our museum here in California by this exploration party along with many valuable documents, papers, books, and records, and we are happy that many of our members took up the work and helped with contributions to this work in Egypt and received momentoes direct from the findings and discoveries there.

When our American touring party visited Egypt in 1929 many of us had the pleasure of seeing just what was being done and is still being done in the way of excavating and unearthing and bringing to light many of the important things in connection with these ancient temples that have already contributed to the universal knowledge of the ancient arts and sciences. This is but a sample of many other forms of international cooperative assistance that our North American jurisdiction has given. But in matters

purely local the Rosicrucians have been and are still giving their thought and time unselfishly.

Only recently, you will recall, the United States Flag Association expressed its deep appreciation for the valuable assistance rendered to the association's fight against crime and for better citizenship rendered by the Rosicrucians and in the citation awarded to the chief officer of this district the name of the Rosicrucian Order is definitely specified because of its valuable co-operative assistance. Such a document as this, coming from the nation's Capital and signed and sealed by the highest representatives of the spirit of our country, reminds me of the same sort of cooperation that was given to the founding of our country by the first Rosicrucians in Philadelphia.

And now recently hundreds of our members, individually and the whole organization as a body, have taken a great interest in the work of the Pathfinders of America in its work among schools and places of education in behalf of the young students. The leading officers of the Pathfinders have been very frank in their high praise of what the Rosicrucians under the AMORC symbol have unselfishly done in connection with this great work.

Just today I had a letter from Dr. J. F. Wright, the founder and chief executive of the Pathfinders, in the closing paragraph of which he says: "When the history of our work is written, our files will show what an important part the Rosicrucians have taken in our program, and we shall never forget the great help you have been to us in spreading our gospel of service."

Yes, and when the history of AMORC in this present cycle is eventually written and recorded in the annals of human activity in North America, there will be revealed a continuous service in behalf of mankind, for as we grow we are going to give more time and more thought to helping and furthering every human activity organized and unorganized that assists men, women, and children to attain greater happiness, peace, prosperity, contentment, and unfolding evolution. We want to be pioneers in some things, followers in others, but supporters always and contributors to everything that is good and constructive, helpful and beneficial to mankind. Wherever there is a human need that is constructive and tending to bring about the awakening and quickening of the higher faculties and higher sense of spiritual, cultural valuations in life, there the Rosicrucians of AMORC want to be represented with their power of service and the spirit of cooperation in every sense. It is our duty and our obligation to mankind and for the greater glory of God.

Karma

I have a very interesting letter here from a young Jewish woman who thinks that we often credit to Karma things that are of our own wilful creation, or the result of accident or some uncontrollable law. She says, for instance, that when she was born both of her legs and arms were paralyzed and that later she could not talk correctly and that physicians were puzzled for a long time about it until it was discovered that at the time of her birth her parents were too poor to send for a competent physician and an incompetent one attended her mother and through the unnecessary or incorrect use of instruments her body was injured and perhaps portions of her skull and that these things caused the paralysis.

Now she says that all of this was purely accidental and that we have no right to say that it was the law of Karma that caused her to be paralyzed. In other words, she feels that if a competent physician had been called and her birth handled in the proper manner she would not have been paralyzed. Now I could paint the opposite picture which is probably in her mind. She would say that if an hour or so before her birth when her poor parents sent one of the members of the family to call some physician quickly and especially to get one who might give his services free, there should have passed down the street or riding in a carriage one of the neighbors accompanying some eminent and distinguished-looking man who was in the district and she should have told the neighbor she was hunting for a physician who was needed quickly to attend her mother and this distinguished-looking stranger should have said that he was an eminent physician and surgeon and would be glad to give his services free; and if it should have happened that he was an expert from some big city and highly regarded as the most experienced obstetrician in the country and if he attended the delivery of the child safely and soundly and if the little girl had been born free of any injuries—all of this would have indicated that by accident she had been born properly and not improperly, as was the case.

But are we eliminating Karma in such reasoning and in such conclusions? Why was it that of all the children born in the United States or in the world on the day when this Soror was born and of all the children born in the very state or county where she was born, she was the only one thusly crippled? Why was it that her parents at the time of her birth were too poor to secure a proper physician? Why was her soul drawn from or sent from the Cosmic into the little body that was awaiting birth in that particular family in that particular district? Why was not her soul sent to the body of a child that was

being born somewhere in a large city in a wealthy family with many nurses and several physicians in attendance and with all of the proper attention that money and social position would assure the mother and child? And why was it that the physician made mistakes in his judgment or used instruments that injured the baby? The only answer to all these questions is that the doctor and the family and the whole set of circumstances was an instrument like the material ones which the doctor used—instruments for carrying out some preordained idea or decree of the Cosmic which was a Karmic condition to be visited upon this child.

If we assume that the incidents of her birth were purely accidental and that her unfortunate condition in childhood was purely accidental, then we must assume that nearly all, if not all, of the events of life are accidental. What a horrible thought this is! Think of it being pure accident that you and I and all of us here are living today! Think that it is only through some accident—the reason and why of which we will never know—that we are assembled here or that I am speaking to you, or that this woman's letter ever came to us or that there is an organization that brings us together! And, think of the possibility that only by accident will we be alive tomorrow or that we will not pass to the great beyond tonight while we sleep! There would be no assurance that if we lived properly today, ate properly, bathed properly, breathed properly, and went to sleep properly that we would ever see the dawn of a tomorrow, for some accident or some incidental activity, uncontrolled, unknown, and unsystematized by any laws might prevent any dawn of a tomorrow for us. Certainly, we would all immediately cease studying these laws and principles and even cease making any investigation, for chasing after accidental things and any system that might control them would be more foolish than chasing after the pot of gold at the end of the rainbow. Accidents do not occur in accordance with any law, otherwise they would not be accidental. There can be no system, rhyme, or reason to accidental things. You could never classify them, compile any statistics about them, anticipate them, understand them, or gain anything from a knowledge of them. Certainly we would lose all faith in any religion, could not believe in the existence of a God, could not even plant a seed in the ground and feel sure that anything would grow from it, nor drink a glass of water or take a morsel of food with any dependence in its pureness or goodness. We would all become atheists, despondent, hopeless, worthless, and unhappy in every sense and civilization would immediately retrograde to the most primitive state, if we believed that even half of the things in life were due to accidents. Whether or

not we believe that the cause is always Karmic or look upon it as a visitation from God or in accordance with Cosmic law, we must admit that everything is in accordance with some law and approved by some Supreme Intelligence and therefore consistent with some system, some scheme, some great plan. Such a scheme or plan must be constructive and must have for its ultimate aim the good of all and the advancement and progress of civilization and the glorifying of God, otherwise it would defeat itself. Therefore, whether any are ready to credit these events to the law of Karma or not matters little, for if we feel that God has brought into our lives some things that are for our good and to teach us some lesson or to play a part in the great scheme of things, we are doing away with so-called accident and at the same time finding justice in what is. And this is the important thing for us to keep in mind.

Do You Wish To Help?

We have an appeal from the Grand Lodge of AMORC of Holland for some American books that are of interest to English-reading Rosicrucians in that country.

They would like to have a few copies of such books as *A Dweller on Two Planets* and some of Marie Corelli's books and other books that we have recommended in the past as supplementary reading or good reading for Neophytes or beginners, and if any one of our members wants to help the work in foreign lands, we and those in Holland will appreciate it if our members will donate such books as they can spare. Be sure that you wrap each book or package of two or three books in very strong, heavy paper and tie them well with heavy cord and address them carefully to J. Coops, Grand Secretary, Hunzestraat 141, Amsterdam, Holland. Then take the package to your local Post Office and let them tell you exactly how much postage is necessary and whether you should attach a customs label to it which will not add to the cost. Be sure to write on the package of books, "Printed matter, no value" so that the Post Office will know that they are not new books that you are sending to someone to sell.

Our members who belong to the Forum or who read the Forum magazine probably have no idea how valuable such books are in a foreign country and what joy and pleasure and real benefit it brings to English-reading persons in countries where such books are as difficult to get as the rarest books we have in this country. It does not matter how old or damaged the books may be so long as they are readable. I do hope that our members will send these books, and if the Grand Secretary in Holland receives a number of copies

of the same book he will distribute them to some of the other foreign jurisdictions for in Europe all of the branches of our Order do their utmost to supply each other's libraries with these kind of books. So do not hesitate to send whatever you can spare.

Sex of the Soul

Among the many interesting questions before us today is one from a Soror who wants to know why we refer to God as "He" and why the soul is always called "She."

God or the Supreme Being is referred to as He because of the ancient and prevailing understanding that God is the Father of all created beings. It helps us to understand the Fatherhood of God.

But we are reluctant to accept the idea that the soul is generally referred to as she. Seldom have we seen such a reference and it is more generally referred to as "it," not out of any lack of reverence for the soul but because of a distinct feeling that the soul is sexless, which it certainly is. In fact, the more we learn about the soul, the more we are convinced that it has in its consciousness the remembrances and qualities of both masculine and feminine natures and is, therefore, qualified to enter into either male or female body and function perfectly. There may be some strange literature issued by some cult that we have never heard of that refers to the soul as "she" or "her" but it is not a generally accepted idea or usage.

The Change of Sex

Another question asks us why and how it is that some human beings change their sex toward middle age or later in life.

We know there are such instances and there always have been in the history of human evolution. Fifty or one hundred years ago, however, whenever this occurred with any person, every member of the family and all of the relatives kept it a deep dark secret because it was looked upon as a disgrace or as a sort of family skeleton to be kept in a closet. Furthermore, the newspapers and magazines hesitated to refer to such incidents because of the delicate nature of the subject, while today the overabundant freedom of speech (?) permits newspapers to speak of things in very intimate terms and for this reason we hear more about such incidents than we heard about them in the past.

However, it is a fact that with some types of persons, because of some peculiar development or change taking place in the essential cells of the body, the psychic or metaphysical nature of the

person begins to change from male to female, or female to male, and this is accompanied by a development of the physiological nature of the cells and gradually this manifests in the entire body, changing various organs of the body and outward expressions and forms of the body.

It must be remembered that every male being is approximately 75% positive masculine and 25% negative female, and that every female being is 75% negative feminine and 25% positive masculine. In other words, there is a little of the opposite in each one of us and this amount varies in various types of persons and in accordance with their environment, education, inherited tendencies, and psychological or Cosmic attunement. For some reason not thoroughly understood by anyone at the present time, the minor percentage of sex nature in some persons begins to develop stronger and the major sex nature begins to weaken and there is a gradual change of the relationship of the two natures until the weaker one becomes the stronger inwardly and finally outwardly. This is still one of the mysteries which we all hope to solve some day through various investigations of a biological, chemical, physiological, and psychic nature.

An Experiment in Reading Vibrations

Here is an interesting experiment that many of our members can try in little group meetings where they often come together in homes or chapters for recreation and social contact and want to do something that is constructive and entertaining.

A Soror writes to us that recently she felt that she could select The Rosicrucian Digest from among other pieces of printed matter by the vibrations emanating from it. She therefore had members of her family fold up many newspapers and magazines and place them in a pile and among them put The Rosicrucian Digest. These were arranged in a row on a table. With her eyes covered so that she could not see, she moved her hands slowly over the various pieces spread out before her and she was able to pick out The Rosicrucian Digest because of some peculiar sensation that came to her as her hands touched the cover. She says that she made only one mistake and that was when The Rosicrucian Digest was placed alongside of another magazine containing very excellent literature and that the vibrations of the two magazines seemed to mingle and puzzle her by the mixing.

Now in carrying on such an experiment several things should be kept in mind. If the moving hand actually touches the various pieces of printed matter, magazines, and newspapers spread out on a table the sense of touch will easily distinguish between the smooth cover of The Rosi-

crucian Digest and the rough paper of a newspaper. If a good test is to be made in this regard, The Rosicrucian Digest ought to be opened and folded so that the inside pages are on the outside and the other magazines should be opened in a similar manner. Furthermore, since The Rosicrucian Digest is not as thick as some other magazines, something else should be placed under it so that it will be level when the hands are moving across the publications and there will be no suggestion given by the thickness or height of the magazine. Of course, a better test would be made by not allowing the fingers of the moving hands to actually touch the surface of the paper but remain about one inch above them. Another suggestion is to lay a piece of thin cheese cloth over all of the publications and let the hand touch the cheesecloth or press against the cheese cloth and the magazines under it. This will prevent any sense of touch on the surface of the paper and yet give the utmost benefit from the vibrations.

In conducting such experiments a number of persons should be tried and someone should keep a record to see how many times out of ten tests for each person the correct answer is given. Such statistics will be very helpful. According to the law of averages, or the law of chance, out of ten attempts with five different magazines spread before the person, the person could "guess" correctly only three or possibly four times out of the ten trials. If more than four answers are correct or more than four times out of the ten the answer is correct, it is proof that something more than chance is entering into the process. Some persons are so well developed in sensing these vibrations that six or seven times out of ten the answer is correct. When the answer is correct seven times or more, it removes it entirely beyond any known law of guessing or of chance and becomes at once a beautiful example of some super-sensitive quality that is interpreted by the one who is being tested. This is certainly an interesting way to spend an hour among a number of our members. We shall be glad to have some reports come to us regarding such experiments.

A New "World Master"

Here is a matter that all of our members should give thought to at once and do their utmost in assisting us to combat. There has appeared recently in the newspapers of America a featured brief story to the effect that "Brother Francis," a 19 year old lad, is being heralded by "Rosicrucianists and Theosophists" as the new world savior to supplant Krishnamurti. It is advertised that this young man is to give public addresses in large halls in various large cities of the United States and it is hinted very strongly and with much significance that he is very prob-

ably the reincarnation of Madam Blavatsky. The article further states that Madam Blavatsky is known as the author of the sacred doctrines of the Rosicrucianists. It is further claimed that the young man is to prepare the world for the second coming of Christ, which he says will be in 1975. Now we want all of our members to understand that the name of the Rosicrucian Order and of Rosicrucians has been inserted into this news item without authority and without rhyme or reason and in the second place, Rosicrucians throughout the world are not looking for any second coming of Jesus the Christ in the year 1975, nor the coming of any world savior in the manner advocated for so many years by the Theosophical Society and now being promoted again by Theosophists who will receive much publicity about their new ideas and cause much confusion in the minds of those who are interested in Rosicrucianism.

We have no knowledge that Madam Blavatsky wrote anything about the secret doctrines of Rosicrucianism. She was a Rosicrucian and a high initiate of the Order and she did refer to the excellency of the Rosicrucian teachings in some of her early books, and this matter so complimentary to the Rosicrucians was eliminated in some of the later editions, for obvious reasons. Probably those who were working so diligently to build up a different organization than the Rosicrucian Order thought it best to eliminate from her writings many of the fine things she said about the Rosicrucian Order and the Rosicrucians.

But it is a rather late date now for any Theosophical press agent and propaganda expert to attract attention to this new form of advertising by associating the Rosicrucian Order with the Theosophists.

Krishnamurti was hailed for many years by the Theosophists as the coming world savior, and it was only when he was brave enough to deny any supernatural features connected with his birth or life and refused to be placed in such a position that the world savior idea was withheld for a time by the Theosophical Society, so far as general publicity was concerned.

It is not our business to criticize anything that the Theosophical Society desires to do in the way of gaining such attention and to advertise themselves as a strange and weird cult with peculiar notions about individuals and their special fitness to be world saviors, but when such publicity incorporates the name of Rosicrucianism, we are ready to take a definite stand and deny the allegations and insinuations. We do not know who "Brother Francis" is and we have never heard about him until this publicity appeared in the newspapers during the month of December last. If any of our members hear anything about

this matter, the attitude to take is that the Rosicrucian Order has never interested itself in world saviors, does not believe in their coming or going, and is in no wise connected with the Theosophical Society or any of its promotion ideas and denies the right of any other organization to use the name of Rosicrucian in this vague manner.

It may be interesting to our members to know that the Theosophical Society, through one or two of its international leaders, refused to participate in the international federation of initiatic and mystical orders recently held in Belgium. They claimed they did not want to be a part of or cooperate with any world-wide federation looking toward the development of spiritual cooperation and mutual understanding. For this reason they were not represented at such federation meetings, and it is doubtful if they could have qualified in every sense because they do not conduct initiations that are for the purpose of developing Cosmic attunement.

But for any representatives of the Theosophical Society either officially or unofficially to associate the Theosophical propaganda with Rosicrucianism is an unfair attitude to take.

Black Magic

Our Frater Hirst from Los Angeles brings before us again the subject of Black Magic, and all of you have heard his arguments and have made your comments, and now I think it fitting that I state the Rosicrucian point of view.

First, Frater Hirst says that in our Rosicrucian Manual we deny the existence of Black Magic as an actual and real force or factor in life, except as a result of the human fear of it. He says that this expression on our part appears to be illogical and contrary to fundamental law. He claims that we contend in our teachings that things have their opposite natures, and that there is light in opposition to darkness, and that the negative is opposite to the positive, and that the finite is opposite to the infinite, and that even good must have and does have its opposite, evil.

He argues, furthermore, that man has a free will, and the opportunity to choose between various courses of action, and especially to either do good, or evil. He then uses an imaginary illustration of a man having the privilege of using electricity for either good or evil, or to direct any of the natural forces for either good or evil. He assumes, therefore, that since man has a mental power that he can use constructively, he may direct this same power in a destructive manner, and that what he can create he can also destroy. He asks what there is to prevent man from directing his mind energy toward a destructive end rather than a constructive one?

He closes his argument with the words that Black Magic is rampant in the world today, and that men are gaining control of natural resources and of other factors and features of life for self-aggrandizement and selfish power, and are therefore typical Black Magicians. Now, the fallacy in this argument, which is what Frater Hirst wants us to point out if we can, is that the reasoning is more than likely based upon or influenced by that assumption at the end of his argument; namely, that Black Magic is rampant and is responsible for man's gain or man's control over certain natural resources for his selfish benefits. Granting that man in his evil thinking has gained control over certain things, and that he is developing a high degree of selfishness and has utilized the power to plan and devise evil things, still this is no proof of the existence of a very definite thing that is termed Black Magic. If he had called all of this evil doing of man by the name of black thinking or black conducting, we might agree that this sort of thing was rampant in the world today, but the term Black Magic, and specifically the use of the word magic infers a different power and a different ability than that of ordinary thinking and ordinary acting, and it is this inference that the Rosicrucians deny. They say that there is no proof of any such magic power possessed by man, and that its very existence as a specific power in the universe would be wholly contrary to all of the constructive, sacred, Divine principles of the universe. Whatever evil man creates and invents is brought about through the ordinary, natural channels of his mental gymnastics and physical activity. He has no subtle power, no arcane or occult power that is either black in its essential nature, or evil in its essence. Nor can he send forth such evil power and have it carried by and continued in force through the ether or the space that exists around us, and enslave or effect another human mind at any time or in any circumstance. The Rosicrucians say not only that this is an impossible thing, but they challenge anyone to give a single, concrete, definite, and indisputable piece of evidence of what is generally recognized and called Black Magic. Now I will be glad to have any of our members who live in any part of the country, and who are not here at our Forum to discuss this matter, write to us and give us their arguments if they have any proof to submit. We do not want to receive theoretical explanations or philosophical ideas about it, but actual proof of the existence of some force that can be rightly called by the popular term of Black Magic, and some proof of what such a force has done or accomplished through the mind or control of one or more individuals.

Many Questions Answered

This morning we are going to deal with a number of interesting questions that have been submitted by our members of the Forum. We will try to make these answers as short as possible in order that many may be cared for at this time.

Altruism of AMORC

One Frater wants to know whether the AMORC is wholly and solely an altruistic organization. Our answer to this is that we have never claimed the AMORC to be a wholly altruistic organization, if we understand the word altruism in its popular sense. Most of the purposes of the organization are altruistic in nature and humanitarian in purpose. But there is a general understanding among the multitudes of persons that anything that is altruistic should be as free as the air and such persons often write to us stating that if we have any altruistic ideals at all, we should see that all of our lessons, instructions, books, magazines and everything else are given without price, without obligation, without limitations, without restriction to everyone who asks for them.

In addition to the fact that we know that by and large everybody is not ready or qualified to receive everything that we have, we must also keep in mind that in order to continue the great work and to maintain our integrity, our foundation, and to preserve our operations for the future, there must be certain monetary considerations and obligations on the part of the members whereby the entire activity is supported in a business-like manner and with equality and fairness to all. To the extent, therefore, that we do not give everything away freely and do expect the support and cooperation of our members in financial and other ways, our organization is not wholly altruistic and has never claimed to be.

Rose-Croix University

Our Frater here wants to know what has been the expression or desire on the part of our members for the special courses of instruction in the Rose-Croix University.

We discovered late in the fall of 1934 that only a very few members were ready to begin a course of study in January of 1935, but a great many expressed the desire to begin their term of study during April, May, or June of 1935. Accordingly plans were made to begin a course of study that would end its first term just prior to the National Convention in July. A great many took advantage of this and enrolled and at the

present time their matriculation examinations are coming into the Registrar of the University, showing an excellent foundation on the part of these applicants for each of the different courses of study. It certainly will be very fine to have this large class of University students present with us during the Convention week.

As for which courses of study make the greatest appeal, it would seem that more have registered in the College of Humanities course, while the second choice is that of the Mystic and Fine Arts. Those who have registered in the College of Chemistry and Physics and Natural Sciences are undoubtedly anxious to delve deeply into the scientific principles of life and perhaps specialize in some of them.

May we say in passing that the beautiful University book that was sent to all of our members some few months ago has been commented upon in an extremely favorable manner by not only the most advanced and professional classes of our members throughout the country but by the leading newspapers, magazines, and even some of the universities and colleges. There are no more copies of this booklet left at this time to send to our members and those who have received them should preserve them because they constitute a very beautiful and costly souvenir and it may be helpful at times to show to newer members or those who have not seen it.

Visitors to the University

Another question comes from one of our members who asks whether visitors to Rosicrucian Park are permitted to see the University Building and the college departments, laboratories, and other interesting points of the University. I would like to say here as a matter of record that we have had visitors all through the past six months and they come daily from all parts of the country to visit Rosicrucian Park and each one who expressed a desire to see the inside of the college building and departments was gladly escorted through it.

Recently one of our visitors was the eminent Egyptologist from Massachusetts who has spent many years of his life in the Near East and in the Orient and especially in Egypt as a member of various excavation expeditions. He founded an Oriental museum in Massachusetts and supplied the museum with its principal exhibits. He came here to see our park and buildings and to visit our Oriental museum. He said here in the presence of a great many of us that he has never seen anywhere in the Western World a group of buildings so typical of Egyptian architecture, so interestingly arranged and grouped in an attractive park and such excellent detailed atten-

tion given to the Egyptian symbolism and Egyptian art. He said that the museum was more complete in its collection of certain Oriental and Egyptian exhibits than any other museum in the country and was highly instructive in many of its features, especially the models of the Great Pyramid showing the interior and all of the initiation chambers and passageways, and the large model of King Tut's tomb and the other adjoining tombs in the Valley of the Kings at Thebes.

Certainly, we are glad to have our members visit Rosicrucian Park at any time, remembering, of course, that the officers are not here on Sundays or holidays and can only be seen by appointment. Of course, the various departments are always busy and may be inspected during the business hours. At Convention time the members have the greatest advantage in spending much time in these buildings and studying and analyzing the hundreds of exhibits that cast much light upon the ancient origin of man's various civilized activities.

Bathing

A great number of our members have written letters praising what was said during our recent Forum sessions and published in the August issue of the Forum to the effect that bathing just before entering the sanctum at home for any very sacred or psychic period of meditation and experience was an excellent practice. Many who had not tried this very ancient law or principle now state that it has resulted in certain definite effects that they can attribute to not only the actual physical process of bathing, but to a certain spiritual condition that accompanies the idea and practice of bathing before entering the sanctum. In this experience which these persons have we find the foundation for the earlier establishment of the rite of baptism and of ablutions as practiced by the mystics in the Orient for many centuries. Certainly the hands and face should be washed in cold water not only that one may enter the sanctum with clean hands in a physical sense, but symbolical of the spiritual approach to the sanctum when the intention is to indulge in a very sacred and divine period of meditation and communion.

Thoughts Affect Us

One of our Forum members writes and says that she does not think that we stress enough in our public discussions and in our magazine articles the fundamental principles contained in the brief idea that "as a man thinketh, so he is." It may be true that we do not dwell on this subject very frequently in our magazines, but all

of the articles published by us are intended to direct man's thinking so that he will think properly and then with such proper thinking he is sure to be affected in certain definite ways. The law operates whether a person realizes that he modifies his life according to his thinking or not, but even knowing the law does not help him to think properly and, therefore, to live properly. It would be equivalent to merely preaching the law that if one eats properly one will be well. That is not sufficient, and it must be followed with good advice on what is proper to eat.

The real problem lies in the fact that man cannot think properly unless he understands properly and he cannot think properly unless he has been guided in the correct interpretation of his impressions. The mass of mankind receives average impressions. In other words, the majority of human beings see approximately in the same manner and all look at the same things and yet have different interpretations of what they see. These interpretations lead to misunderstandings and the misunderstandings naturally result in wrong thinking and affect the course of life. In order to train persons properly in the correct way to interpret all the manifestations of life and all the laws and principles of life, something more than mere brief articles in a magazine or gems of thought dropped here and there is necessary. It requires the long course of study, experiment, test, and trial as presented in our various grades of monographs or in some similar system.

Christian Atonement

Our next question is from a Frater in Michigan who wants to know whether the Christian doctrine of Atonement conflicts with the universal law of compensation.

In the first place, if there is such a thing as the law of compensation in this universe no doctrine and no other principle in the universe can conflict with it. Jesus Himself in many ways expressed the idea that man must purge himself of all evil and must adjust his life before he can expect to enter into the Kingdom of Heaven, and the doctrine of Atonement can in no wise conflict with the law of compensation but does, on the other hand, point out one way in which we can help ourselves to adjust the conditions that we have created in our personal records of life. Certainly the life sacrificed by another or offered by another to expiate or mitigate the sins we have committed cannot be effective, until we are ready to accept such and admit to ourselves and to God that we have been sinful and that we desire salvation and seek to change our ways. The expression of such desires and the sincerity of such an attitude on our parts is the first step

in the process of adjusting our Karmic conditions in accordance with the law of compensation. Having taken that step and having met that fundamental condition of the law of compensation, the succeeding steps may be in accordance with other laws as expressed through the Christian doctrines or in the mystical laws and principles taught in our organization or in other sacred systems of instruction.

Tithing

Our good Soror Filkins in Michigan again rises to ask that we give some further thought to the subject of tithing and to the good work of charity and welfare among people.

We have spoken of tithing so often that we hesitate to speak of it again because we do not want to have our members who are part of our Forum think that we are trying to make an issue of this point. I think of all the personal things that should be left entirely to individual discretion and inner impulse, tithing is one of the most important. In the first place, it is a sacred personal agreement between the outer and inner self of each individual. In the second place, it is something that accomplishes its greatest good and results in the greatest benefit when it is a secret, private, personal transaction urged by no other desire than that of meeting a universal law. The moment any one of our members begins tithing himself because we have urged it or recommended it or pointed it out in such a way as to make it appear to be a system that brings its own worldly, spiritual, or other rewards, the best effects of tithing are lost. For this reason we have never spoken of it in a manner to make it appear that we expect our member to tithe themselves and certainly we have never spoken of it in such a way as to infer that any tithing done by our members is to result in donations or contributions to our organization or any of its departments.

The amount that one decides upon as a proper tithe is the first personal, private point that the individual must decide upon for himself. The only recommendation that can be made in this regard is that it be systematic, regular, exceedingly willing, and with a reverential spirit, and that once started it be maintained with a determination born of a desire to comply with the most sacred obligation that one can willingly adopt. Secondly, it should not be associated with any prescribed or recommended course of charity. The entire amount of the tithe should not be given to any one place or form of benefit month after month or year after year, but from time to time given to different causes and purposes solely as the heart dictates or the inner voice urges. This being so, we naturally could

not recommend tithing to our members as a method of aiding AMORC especially or exclusively in its welfare work. We appreciate whatever benefits of tithing come our way to assist our welfare and charitable departments and each donation is used and we try to tell the donor exactly what is being done with his or her gift so they can enjoy with us the good that is being accomplished. But until each person does discover through yielding to the inner impulse the joy and grace of God that comes through tithing of the character and method referred to above, they will never know what one of the universal laws can do in spreading blessings throughout the lives of other men and women and bringing other blessings directly into the lives of those who participate in God's laws of mercy and love in this manner.

Chain Letters

One of our members in New York writes and says that she was very much surprised when she read in the October issue of our Forum magazine that a letter purported to have been written by Jesus had been used as a chain letter in one of the foolish systems of circulating chain letters throughout the country.

Whether this particular letter to which we referred has any sacred or historical background or not is unimportant in this discussion, but the sending forth of any kind of letter in the manner of a chain circulation, accompanied by certain veiled or definite threats, is one of the foolish fads and fancies of our American civilization and perhaps nowhere else in the world have these chain letters had such wide circulation as in the United States of America. I trust that everyone of our members when receiving such a letter will immediately destroy it and break the so-called chain and not pass it on to others and thus help to keep up a foolish practice that often worries some persons and at the same time causes an unnecessary waste of time and money.

The First Broadcasting

One of our members has asked us whether there was ever any attempt in past ages to spread knowledge or information over a wide territory through broadcasting it in some manner such as is being done today through radio. In our research files we have illustrations from a book published in 1673, and written by a philosopher and experimenter by the name of Kirscher, in which he outlined a plan for placing large horns on the top of high peaks with a sound house or sound chamber and then supply a voice to these horns and with certain other principles arranged whereby the voice could be sent over long dis-

tances and even sent to other points to be relayed and redirected again.

All of this reminds us of the many predictions that were made between 1600 and 1700 regarding future inventions, and of course, we must not forget that famous book by Mother Shipton in which she also made a number of predictions including the one that "carriages without horses shall go." Da Vinci, the Rosicrucian experimenter and painter, invented and flew airplanes early in the 15th century and among his manuscripts are found illustrations of many scientific inventions now used, including pictures of his model airplane.

The old book referred to as containing plans for broadcasting voice and sound was discovered in Zurich, Switzerland, where the Rosicrucians and other philosophers maintained a research library and archives of manuscripts for a number of centuries. Nearly all of the pictures and etchings in the book illustrate various forms of mechanisms and methods for carrying sound through space and buildings and even devices for amplifying such sounds. And we find here also suggestions that have only recently been adopted in connection with radio; namely, that of building horns and hearing devices in the shape of the inner ear.

One of the novel features designed by Kirscher was that instead of an ordinary microphone such as we have today—an impersonal, cold, uninteresting, mechanical device into which the words are spoken for broadcasting, he invented a beautiful bust of a human being mounted upon a pedestal, and the one who was to broadcast the voice spoke to the bust as though talking to the person. Concealed in the head of the bust were the devices which received the sound and directed it to the amplifiers for broadcasting. Any person who has stood before the microphone to speak or sing for the first time after being accustomed to speaking or singing before audiences has remarked upon the lack of personality, extreme mechanical impression that was created while attempting to talk to something or into something that seemed wholly separated from human consciousness. Surely Kirscher had a plan for eliminating this psychological effect.

Criticizes Forum Expression

I have a very kind letter from Frater West in Oklahoma who says that recently in one issue of the Forum we spoke of the past World War or some phase of it and referred to the "hordes" of German soldiers who invaded and occupied Belgium. He called our attention to the fact that the word "hordes" generally carries with it a derogatory meaning and implies that the mass

of persons representing such hordes were unorganized, primitive types of beings without control and without reason. He feels that this is a slur upon the German army that should not be expressed in any of our publications.

In answer to this Frater, we want to register at once our humble apology for the use of the word for we intended it only to mean masses, great masses, of individuals and had no idea that it would carry to the minds of our readers a description of the individuals in a derogatory sense. It is neither the privilege nor desire of the Rosicrucians to comment unkindly upon any group or nation of individuals either in connection with warfare matters or any other human activities. As much as we protest against wars and look upon all wars at any time as the work of the devil, still we cannot overlook the fact that every one of the nations has indulged in it and that we cannot refer to any one of the armies as being any different from the others in such activities. I hope that all of our German members and readers will accept our apology in this regard.

"Thou Shalt Not Kill"

Once again one of our members says that in the religious training she has had and in the arguments with other persons the contention is made by those who are specially interested in advocating the eating of vegetables and the elimination of meat from the diet that in the fifth Commandment stating that "Thou shalt not kill" the injunction is meant in every sense and that "no living thing, male or female, human or animal, nor any cell of living conscious life should be killed" for any purpose and that the injunction does not refer only to human life. The question is asked how such a Commandment can be kept in its fullness when we are very apt to step upon and walk upon many forms of living creatures which we may not see and thus violate the injunction.

This is another example of the ridiculous attempt to interpret a divine principle to the point of the letter rather than the spirit of the law or principle. When anyone attempts to say just precisely what Jesus meant in regard to each and every word that is attributed to Him, we are bound to find many fanatical and extreme interpretations. We have argued this point once before and have tried to show that Jesus could not have meant that no living thing, not even a little cell, should be killed or deprived of its consciousness for any purpose whatsoever. Did not Jesus feed fish to the multitudes? Did He not show the fishermen how to catch fish for food? Is there anywhere in the statements of Jesus an injunction against the eating of some form of

animal life or flesh? This is a subject that should be given reasonable thought and all of the Commandments should be interpreted in accordance with other passages in the Christian Bible and in accordance with the acts of Jesus during His life here on earth.

Exchange of Auras

Our next question is from one of our Fratres in Pennsylvania who says that a young woman student of metaphysics in his locality claims that when two persons sit in the presence of each other and discuss things of a psychic or metaphysical nature or when each tries to sense the vibrations of the other, one of them is certain to lose some vitality; and that the vibrations of persons pass between them and are exchanged. The claim is that the person who is weaker psychically will absorb the energy or vibrations of the stronger one and that the stronger one will soon feel tired and perhaps exhausted after the conversation. We occasionally find a negative type of person who is so lacking in vitality and strength of a physical and perhaps psychic nature that when they are in the presence of one or more healthy, strong, psychically developed persons they do attract and absorb some of the vitality or power of the aura of the strong and healthy person, but the amount that is thus absorbed is very small and while it may be pleasing and act as a tonic to the weaker person it never exhausts or affects the stronger person unless the process continues for days, weeks, and months. It is possible that if a weaker person sleeps with a stronger person and their bodies are in close proximity for many hours of relaxation during the night and in close contact during the day that gradually the stronger person will feel that some of his or her vitality has passed into the other person, but even this would not lead to any degree of exhaustion.

But the idea that in a meeting of a number of persons or in a social or experimental contact of an hour or two persons will so exchange their vibrations and vitality and the psychic power of the aura that the weaker one will become stronger and the stronger one will become weaker or exhausted is absolutely absurd and is not based upon any facts that can be found in a long series of experiments that have been conducted for many years to determine whether such a possibility is a fact or not. Every strong, healthy nurse will tell you that weak patients at times draw upon their vitality to some degree and that the nurse after hours of this will feel a little tired or depleted and require rest, but most of this exchange of vitality occurs while the nurse has her hands upon and in actual physical contact with the weak patient through massaging,

alcoholic, or other forms of bathing and general nursing practice.

There is too much nonsense being expounded regarding this matter of auras and vibrations being absorbed by stronger psychic personalities, visible and invisible. In the first place, what constitutes a strong psychic individual or a psychically strong personality? It must be one who is not only healthy in the physical sense and normal in the mental sense, but one who has gradually developed and attained certain heights in psychic unfoldment. Is it likely that such a person will allow his or her aura and vibrations to be drawn upon to the point of exhaustion? And what constitutes a weaker person? It cannot be just one who is weak in health and physical vitality for such a person would need physical, material strength and building up before there would be any need for psychic vibrations to be added to the constitution. Adding the psychic vibrations of another person to the body of one who is physically weak would be of no value whatsoever and a weak physical body could not absorb the psychic vibrations until the health became normal and the body also normal in its physical vitality. A person who is strong physically and mentally and full of physical vitality but only weak in psychic vibrations would not need to attempt to draw the psychic vibrations from another person for, in the first place, the very attempt would soon show that such a thing was impossible, and secondly, such psychic vibrations from the aura of another person would not remain with the other one and would be of no value whatever, for psychic strength must be built up from within by the development and awakening and quickening of the psychic centers. So you see that all of this is a pretty piece of fiction which gives so-called teachers of metaphysics an opportunity to perplex and astonish, surprise and intrigue their students into a belief in many foolish notions.

Curing Tuberculosis

We have here a very interesting letter from Soror Burnette of Wisconsin. She reports on the use of our breathing exercises as follows:

"I am so grateful for the help and many blessings I have received from our beloved Order that I wish to tell you of one of the many benefits which I have received through the breathing exercises contained in our monographs. About three and a half years ago I was sent to the sanitarium to take a rest cure for tuberculosis. I spent eight months there and was finally discharged as a quiescent case. Then I spent four more months in a hospital. About a year later when I received in my monographs the breathing exercises I began trying them faithfully believing

I could cure myself of the tuberculosis. One year ago I was pronounced cured and last week I was X-rayed and examined again and the doctor said I am absolutely cured of all vestiges of tuberculosis. I am so happy over this that I thought you would like to know and would pass the suggestion on to others."

There is no question about the benefit of the breathing exercises contained in various parts and places of our graded lessons. Each and every one of them can add to the upbuilding of the health, physically, mentally, and spiritually, and at the same time aid the student to awaken and quicken certain psychic centers and in some instances assist in the performance of special experiments.

Not one of these exercises should be completely neglected and laid aside when the grade of study is ended, or because the student has attained or not attained success in the special experiments associated with the breathing exercises. Each student will find two or three of the various breathing exercises particularly helpful and acting as a tonic and invigorator. As soon as one of these exercises is found which does act in this manner, the student should adopt it as part of his daily routine, for it is one of the best means of maintaining health and preventing disease, as well as keeping the body young and the mind alert.

Another Forum Criticism

We have here a letter from Soror Robie of southern California who says that she hopes to find in the Forum magazine of the future "less destructive criticisms of those still in darkness and that greater tolerance will be shown for those who are different."

I believe that the majority of our members of the Forum have expressed their desire to know all of the facts pertaining to the good and welfare, progress and advancement, and general trials and tribulations that have to be faced and met in the general activities of the organization. For years, as most of you know, we kept very silent indeed regarding the two or three serious matters that were continually injuring the integrity of the good name of the organization and preventing the proper progress in our affairs. Our silence in regard to these matters furnished the few enemies of the Order with that veil of protection under which they were able to increase and augment their destructive activities. It was not until we finally decided that we had turned both cheeks to the enemy and that now it was time to protect ourselves and give publicity to these activities that the enemies were partly routed and made to change their tactics.

There is nothing in the world that is so greatly feared by the forces of evil as the beaming, radiant spotlight of publicity. The greater light will always reveal and bring an interruption to the activities of darkness. We may show tolerance and kindness of spirit toward those who are actively engaged in trying to interfere with what each one of us is doing, but that is no reason why we should keep silent and not allow our members to know precisely what is going on. Our organization is one of cooperative spirit in which every loyal and sincere member is greatly interested. I dare say that those few members who advocate silence on our part and an attitude of ignoring everything that is of an injurious nature would be the first ones to jump out of bed in the middle of the night if they heard strange footsteps in the rooms below and heard a locked door gradually opening or otherwise sensed the presence of an intruder. And the second thing that such persons would do would be to turn on all the lights and the third would be to give some form of publicity to the occurrence by either opening windows and calling neighbors or telephoning the police. It is a matter not only of personal protection but a matter of preventing unjust interference and unwarranted injury.

Furthermore, we do not think it is fair to allow our members throughout North America and elsewhere to think that our organization is moving along so magnificently and beautifully in every respect that we do not have even one critic or an enemy of any kind. And there are many hundreds of members ready to testify to the fact that some of these few enemies of the Order have become so bold and brazen through our past silence that they have begun to invade the rights and privileges, the peace and sanctity of the homes of a few of the higher members and we felt it was our duty last year to bring an end to this sort of thing. Furthermore, why should the few officers here at Headquarters bear alone all of the burden, all of the worry, all of the trial, tribulation, and late hours of work and planning to defeat these few enemies and especially overcome the injuries they have done and not allow any of our really loyal and devoted members to assist in ways and means that are effective? And there is no more effective way to frustrate such things than by warning our members of what has been done or is now taking place. If our Soror could have been present at the Convention last summer she would have seen that the hundreds of members assembled here were enthusiastic in their voluntary desires to share not only all of the good things of the Order but some part of the responsibility of maintaining its integrity and guarantee its future progress.

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A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER.

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Vol. V

APRIL, 1935

No. 5

THE LAW

All you bestow on causes or on men,
Of love or hate, of malice or devotion,
Somehow, sometime, shall be returned again—
There is no wasted toil, no lost emotion.
The motto of the world is give and take.
It gives you favors—out of sheer goodwill.
But unless speedy recompense you make,
You'll find yourself presented with its bill.

—Ella Wheeler Wilcox.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

We are approaching the close of the fifth year of our Forum gatherings and the definite results of the Forum and the Forum magazine have been very pleasing and satisfactory to the organization and to the members.

In connection with the criticisms that have come to us during the past year regarding the length of our discussions and the length of the answers given to questions, I wish to say that the large majority of those who have written to us about this matter strongly recommend that we continue to deal exhaustively with each question rather than very briefly. In this issue you will find a number of questions treated more briefly than heretofore, and some that are dealt with at length. A few have written that they believe the Forum could be improved by very careful editorial work to such an extent that each article and each page of matter should be rewritten, revised, and corrected and put into some literary style as well as perfected in its English and literary form. To those who have this opinion, based upon the fact that there are many expressions appearing in the pages that are not in the best style, we wish to say that when the Forum magazine was planned the announcement made was that if our members would be willing to read and support a magazine that would be nothing more than the actual stenographic records made of discussions, like the stenographic reports made in a court room, we would do our utmost to carry out the plan. If we had believed then that our members would have wanted this mass of matter surveyed by an editor and carefully reedited and rewritten, we would never have undertaken the publication of the Forum magazine. There is no one here at Headquarters who has the time and who also has the familiarity with all of the subjects covered in the magazine to take the mass of matter that is prepared from day to day and rewrite it, revise it, and put it in good literary form. Nowhere in our literature, either in our lessons, monographs, or other publications, do we attempt any literary style. We are trying only to reveal certain principles and ideas in the most understandable manner. Very often in order to have a law, principle, or point thoroughly understandable to every type of mind and to register it in the mind without conscious effort at memorizing, we repeat and reiterate the law or principle, explaining it from several different angles in the one lesson or in the one article so that there can be no mistake about the precise meaning we

have in mind. This repetition and reiteration and the use of many words and phrases, modified slightly in each instance, but almost identical in thought, is most certainly contrary to all laws of literature and would be tabooed in any publication attempting to meet modern literary demands. But we have found that our lessons, monographs, and magazine articles successfully convey the ideas we wish them to convey and that our members do not have to exert any conscious effort to memorize certain points. This is due to the manner in which the lessons and articles are prepared.

So far as the Forum magazine is concerned, the articles appear therein almost exactly as they are spoken. Very seldom is one of these articles reread or corrected by anyone. The style of expression, therefore, is purely conversational and many of our readers have written to us that in reading the Forum articles aloud to themselves they immediately feel the conversational style and sense the speaker standing before them discussing these matters as though present in the Forum itself.

At any rate, the Forum family represents my little personal family of members. The expressions in the Forum represent my conversations and interviews with them. The Forum magazine is a medium for bringing these members into my presence or of bringing me into their presence, and we intend to keep it as intimate, friendly, and free from formalities and cold literary regulations as possible.

And now may I call the attention of our Forum members to two outstanding events which should interest a large number of our members. The first of these is the coming Convention in July, which will be very important from many, many angles. We especially want at this Convention the presence of any member who has any constructive suggestion to offer or any plan whereby any small or large feature of the work or the general scope of the work itself can be improved or a serious situation corrected. Every active member of every degree of our studies in any lodge or chapter or group of our organization in North America is entitled to be present and to offer his suggestions and critical comments, if any, in the form of a resolution by placing these in writing into the hands of the Resolution Committee and eventually having them read from the floor of the Convention. This has been the custom at every one of our Conventions since the first one in 1916. Each Convention is the opportunity for the members of the organization to express their desires and their questions, their united or

individual opinions and to have representation of their ideas and thoughts in the plans for the coming year.

And any who cannot come to the Convention but who have constructive, helpful suggestions, comments, or recommendations to make can be sure of having these matters brought before the Resolution Committee and presented to the open Convention by addressing a letter containing such recommendations or resolutions either to their local delegate who will be present at the Convention or to the Grand Councilor and Inspector-General of their district who will see that the matter is brought before the Convention. If you do not know who represents you in your district, or who the Grand Councilor and Inspector-General is in the territory in which you live, you can learn this by writing to the Supreme Secretary or getting in touch with the officers in your district or through the District Commissioners.

There never has been and never will be any restraint placed upon any member in good standing in the Order making constructive, helpful criticisms, comments, or suggestions.

The second important matter is that of the Rosicrucian Egyptian Tour which is planned to start early in February of 1936. It is seven years since the last tour was made so successfully and delightfully and if you want the thrill of your life and a vacation as well as a tour of instruction and benefit that you will prize as long as you live, you should make reservations before the summer by writing a letter to the Egyptian Tour Secretary, c/o AMORC, San Jose, California, and express your desire. Of course, if you know you cannot make such a trip, there is no reason to tentatively reserve a place on the list, but if you can do so, even by borrowing the money from insurance policies or otherwise, you will find it the most profitable investment you can make and you should register as soon as possible. The price of the tour from New York City back to New York City, covering sixty days and taking you into over forty cities, thirty Mediterranean ports, twenty-two countries, and three islands, and including all means of transportation or lectures, visits to museums and sacred places, and many expensive incidentals, is \$615. It is the longest, most inclusive and yet the most economical trip to sacred mystical places that has ever been planned.

And with these personal words of greetings to my Forum family, I extend to all of you once more the best wishes for happiness and peace, prosperity, and health during this new Rosicrucian year.

Faternally,

H. SPENCER LEWIS,

Imperator.

The Subconscious Mind

Here is a letter from Soror Christoe of Seattle, saying that each issue of the Forum magazine is like a visit with us here at Headquarters and asking whether we would take up the discussion of the subconscious mind at one of our Forum meetings.

It is very difficult to understand what may be in the mind of this Soror or others when they use the term "subconscious mind." It is a very general term and, in fact, too general for any very definite discussion or instruction. In fact, there are many students of metaphysics outside of our Order who doubt whether there is a subconscious mind because they say that every form of mind must have consciousness of a normal, natural state and that there can be nothing subconscious about any form of mind. And then there is the man who has recently advertised his new and profound "discoveries" in a system of metaphysics that he calls by a peculiar psychic name and who takes the attitude that there is no such thing at all as a subconscious mind. But as you study his discussions and discourses you find that he is simply juggling the various terms and that after all a rose is still a rose whether you call it by that name or any other. So far as treating on the subject of the mind and its various phases is concerned, every one of our monographs deals with this and there is no reason for us to enter into such a discussion here in the Forum, for we would simply be anticipating what many of our members will receive in coming monographs and we cannot throw any new light on the subject no matter how long we discuss it, for every point regarding the mind of man is covered in the monographs.

Iriodology

One of our members in England writes to us to ask whether our investigation and experimentation has proved that a system of diagnosing diseases of the body by studying spots in eyes, which system is called iriodology, is a true and exact method of revealing all inharmonious conditions of the body. In this regard we wish to say that we are still experimenting with this system in our laboratories and while in general the principles are sound and much knowledge regarding the physical state and the chemical composition of parts of the body and organs of the body can be determined by a study of the permanent or temporary spots in the iris of both eyes, many of the other claims for this system have not yet been proved true nor actually proven untrue. However, the system is not one which we can yet completely recommend as a

thoroughly reliable method of diagnosing but merely as an adjunct. Later on in perhaps some months or a year or two we will deal with this matter more exhaustively, for we have an accumulation of matter coming from the laboratories and clinics of many of our branch organizations in different countries pertaining to this subject and showing what some of the best experimenters in the therapeutic field have found in connection with it.

The Cathedral of the Soul

We have here a letter that very definitely outlaws some of the criticisms that a few have made, especially those on the outside of our organization, regarding possible contacts with the Cathedral of the Soul. Many friends of our members who have been given a copy of the Cathedral book called *Liber 777* have attempted to contact the Cathedral through following the simple instructions in that book and without any previous or preliminary understanding of psychic and Cosmic principles. When such persons upon the second or third attempt begin to sense a peculiar violet light or see a form of the triangle or otherwise become cognizant of some of the things spoken of in the Cathedral book, they become fearful lest they have "hypnotized" themselves into seeing what they do not see and often they write to us and say that they think that the experience was very interesting, but they are doubtful whether they actually made a Cathedral contact or merely suggested to themselves and to the subjective mind what they saw.

In this letter from Frater Basford, he says that after reading the booklet for the first time he was in a little doubt as to whether such a magnificent contact could be made and any actual physical impression of it obtained. He says he proceeded reverentially and carefully by memorizing the prayer and benediction and then went into the silence and slowly relaxed and tried to attune himself with the Cathedral. He said he soon felt the impression of a vision forming before him and gradually there was unfolded a picture of an altar with pinkish clouds around it and in the center a triangle as described in the booklet. He says he was greatly impressed but immediately began to wonder whether the things he had seen were the result of suggestion and self-delusion as a result of reading the book. But he says that as he remained relaxed and attuned with the vision before him there suddenly came into the mystical picture a great all-seeing eye peering at him through the triangle.

He carefully analyzed this and became quite convinced that he was not imagining what he saw and after enjoying it and sitting in its spell for a while he aroused himself and broke the con-

tact and began to analyze the whole experience. He said he was impressed with the fact that nowhere in the literature has he been told that he would see or should see such an eye, and he had never thought of such a part of the picture being formed before him nor had anyone ever spoken about it. He was quite convinced, therefore, that it was not due to any suggestion on the part of his subjective mind or any outer suggestion. He says that later on he was greatly pleased to find in some other matter sent to him in September a picture of the eye which he had seen plainly, indicating that it was some part of the ancient Rosicrucian symbolism and confirming the impression he had of it during his Cathedral contact.

Many members have written to us that they have seen and heard during their Cathedral contacts certain things which have been prophetic and which have been verified later on and it is such experiences as these that prove the genuineness of the psychic quality of the contact.

Jewish Belief in Reincarnation?

Our Frater Hunt of Oklahoma calls our attention to the fact, which he recently discovered in regard to Jewish ritualism, that the few words which are supposed to be uttered by pious Jews as they go in and out of their homes by touching a little device on the frame of the door called the "Mezuazh" is worded as follows: "May God keep my going out and my coming in from now and forevermore." Other versions of this prayer, according to methods of translating it are: "May God bless and protect my passage in and out of all things throughout my life eternally," or "May God direct and bless my repeated going in and going out of life eternally."

Frater Hunt says that he believes this prayer, if mystically understood, refers not merely to the going in and out of a home, for this would be unworthy of such a sacred and pious prayer and attitude and could not apply to all eternity, but that the prayer applies to man's coming and going in and out of one incarnation after another through all eternity. We would be glad to have some of our orthodox Jews and those rabbis connected with our organization tell us more about this prayer and what they believe it refers to in the broader mystical sense.

Death By Fright

One of our members in Indianapolis calls our attention to the fact that in the Second Degree of our studies there is a hypothetical story dealing with the possibility of a person being affected to such an extent by a frightening thought in the mind as to bring about transition. The story is

presented for the students to analyze and think about. But our Frater includes with his letter a clipping from the *Minneapolis Times* dated, Camden, New Jersey, October 10, 1934, and reported by the United Press. It is as follows: "One by one, twelve candidates for initiation into the local Negro lodge of Elks were strapped in 'death' chairs, and administered a slight electric current. Candidate No. 13, Samuel A. Wilson, got the same amount of electric current as did the other twelve, but he toppled over dead. Doctors said he had been 'scared to death'."

In the days of the inquisition many persons were caused to pass through transition through peculiar sounds or delicate sensations which they interpreted as indications that they were bleeding to death or otherwise suffering from some affliction that would bring about transition. These incidents prove what the mind can do under such circumstances.

Incidentally, to answer any questions in the minds of those who are a little superstitious, may we say that the number 13 had nothing to do with this particular case any more than it has with any other similar cases. There have been many such cases reported to us and this is the first one in which any mysterious number had any connection with the incident.

Birth Control

Our good Frater Albersheim of New York now rises before the Forum to present his important question. You will note that he has introduced the subject of birth control but from a slightly new angle. He has just said that early in the beginning of this year a meeting was held in the East composed of physicians associated with the Roman Catholic Church and that they adopted a resolution strongly condemning birth control as contrary to religion and morals. He wonders whether we as Rosicrucians would take a more generous position in this matter. He argues in the first place that Rosicrucians do not regard reproductive processes as sinful and that we have a different point of view in regard to the entering of the soul into the unborn child.

Now I do not think that the Rosicrucian Order should take any definite stand one way or the other in regard to birth control except upon purely ethical grounds. I think that I have touched upon this subject heretofore, but will say again that we agree with the view of Mr. Hitler, for instance, in Germany, who is expressing only the view-point that the ancient Greeks had and which all students of present-day social problems agree upon and which scientists have indorsed; namely, that there is too little restriction being placed upon who should marry and who should

propagate the future generations of mankind. In other words, I believe that the doctrine of eugenics should be made universal and enforced if possible and that in addition to the securing of a legal license for marriage in order that there may be no violation of legal laws in connection with marriage, there should be no violation of natural laws either. If we find it necessary to inquire into the past legal history of a man or woman to determine whether he or she is free to marry and are doing no legal injustice to anyone by getting married, we certainly should see to it that they are mentally and physically qualified to marry and that they are doing no physical injustice to the future race. From the social point of view it is beyond questioning that something must be done to prevent the rapid increase of birth or the unnecessary increase of birth among the poor and unqualified. This alone would argue in favor of some method of birth control. Whether that control should begin with a proper examination of the individuals before marriage or thereafter, is a matter to be determined by those who make the closest study of the subject and not something to be determined by us through passing some impotent resolution. Certainly the resolution passed by the physicians in their assembly will have little or no effect upon the matter. The individuals concerned will probably determine whether the physicians are right or wrong. The tendency today seems to be toward some method of birth control that is rational and reasonable and when a large majority of the human race decides upon something and has the support of scientific investigations and social experts, the chances are that the majority will follow its inclination despite the dictates of either the physicians or the church they represent.

* * * *

One of our Sorores in Pennsylvania writes to us and says that she is greatly surprised and shocked to think that we would express our approval in the Forum magazine of any system of birth control. She says that we should not have anything to do with any method or plan that tries to control nature and she bitterly criticizes our attitude in this regard.

Birth control is not an attempt to control any law of nature, but rather to control man's indulgences in such laws. It is a control of man's actions and thinking of a voluntary nature and not a control of an immutable law or divine law or sacred principle. Until all mankind can learn to regulate and control his thinking and subdue his passions and live properly, he must be made to do so through certain forms of control. Primitive man had the instinct to kill because he was

surrounded by other living creatures whose instincts naturally were to kill for self-protection. Man had to learn to control his desire to kill, but in doing so he was not attempting to control a law of nature but rather a primitive law or instinct of his own worldly consciousness. Man has to learn to subdue and control many of his aims and desires and through this man has become more civilized and more Godly. But this has naught to do with the controlling of nature's laws.

Birth Control and Reincarnation

Here we have another question along similar lines that might take a great deal of time to analyze were it not for the fact that we have touched upon this matter from many different angles on past occasions. Therefore, I am going to speak of it only briefly at the present time. The question centers around this point. Is not birth control a system that prevents a soul from reincarnation, or interferes with the soul's incarnation on earth?

Now, as we understand birth control it is a preventative system that is generally advocated, and not a corrective one. And in such a case there is no interference with the incarnation of any particular soul or interference with any preparation or anticipation on the part of any soul that is not yet incarnated. A soul is not assigned to a physical body until that body begins to take form, or until there is a body in the form of a receptacle to receive it. If no physical body is formed, no soul is anticipating entering what is not yet formed, and there is no disappointment. The distinction must be made between the legal and generally recognized system of birth control, and so-called illegal abortion. In the latter case a body is partly formed, and a method is used to prevent the fulfillment of nature's plans and to destroy a body into which a soul was preparing to enter. But the distinction between these two methods must be made, and for this reason we say that birth control has no bearing whatever upon the laws and principles of reincarnation.

Poisonous Fruits

Soror Stave of New York City rises now to ask us if we will discuss the serious matter of poisonous fruits. She says that she has learned in a very serious manner that it is a common practice in the orchards of this country to spray fruit trees with a fluid containing arsenic and that many persons have suffered from severe attacks of shingles and other diseases through eating fruit which contained on its unwashed and unclean skin a thin coating of arsenic. She says

that others have had lead poisoning and forms of paralysis because sometimes lead too is used in the spraying of fruit. She claims that washing and cooking the fruit does not always destroy or remove this poison.

Now we know that part of this condition is true. In the first place, a solution of arsenic is used in spraying the trees in order to destroy insects on the trees that are attempting to destroy the fruit. Very little of that is done here in this very fruitful valley where the orchardists and agriculturists have developed their art to a very high degree. But I do know that a few years ago one of our members did suffer from arsenic poisoning and had a long period in a hospital due to eating some raw peaches which he bought at a fruit stand on the roadside. He ate the fruit without washing and cleansing it thoroughly. Just where those peaches came from we were never able to trace, but some of the uneaten ones proved to be covered with a thin spray of arsenic solution. Something should be done by the government to prevent this thing for, after all, it is an attempt on the part of the orchardists and agriculturists to preserve their fruit for selling regardless of whether the persons who eat the fruit benefit by it or not. In other words, it is an attempt to make as much money out of the crop as possible, regardless of the after-effects. On the other hand, the growers of fruit must have some means of protecting their interests. We all know that the farmers and orchardists have been suffering from a great disadvantage for many years and that they do not have enough cooperation or government protection to enable them to make a proper living and to fight against the evils of the high costs of distribution and commission selling. All that we can talk about at the present time is to advise our members to be very careful about the eating of raw fruits. Apples, peaches, pears, plums, apricots and other fruits having skins that are sometimes eaten should be carefully washed and then the outer skin peeled before eating. It is a great temptation to take a nice fresh peach, or apricot, and eat the skin and all for, after all, in the skin there is a certain negative quality and chemical element that is very nourishing as it is with the potato and the carrot. But since fruit trees are generally sprayed with some chemical solution to destroy insects it is dangerous to eat these fruits without peeling them. The only thing we can do is to appeal by our protests to the government representatives to have the department of agriculture at Washington and the other allied departments work out some formula for a solution that will be of service to the growers of fruit in spraying their trees and yet which will not be dangerous to those who eat the fruit.

Working Hours

And now our good Frater Becker of Toledo, Ohio, rises and says he has a protest to make in behalf of the working conditions at the AMORC Headquarters. We will all sit back and relax for a moment and think about this matter for it seems good to have someone outside of our institution take up the cudgels in our behalf. He says that it seems strange that the officers and workers at AMORC Headquarters should maintain a five and a half day week and that any organization that boasts of its cooperation with humanitarian principles is so backward in this day and age as to ask its officers and employees to work with so little time for recreation. He says that it would seem that the AMORC of all organizations in the country should arrange employment conditions for its workers so that it would be a model for others to emulate. He says that on that basis a five day week for work is the most that should be expected of the AMORC officers and employees.

Before all of our officers and employees here rise to vote a gold medal to this good Frater for his kind thoughts, let us remind him of the fact that we do not know what he is talking about when he says that we should not have a five and one-half day week but a five day week. We would like to know just which of the officers and employees here he refers to when he speaks of only five and a half days work in each week. Even the janitor and his staff will rise and protest and say that the five and a half days is purely theoretical and that he works so much more than that that he only dreams of a week having five and half days of work in it. There may be a few of the newer clerks or workers in some of the departments that manage to end each week with only five and a half days of actual work in behalf of AMORC, but there are not many. It is true that the offices of Headquarters here and the doors of the buildings and departments are open to the public only five and a half days in each week, but if you could see the amount of work that is carried on after its doors are closed and long into the hours of the night you would begin to wonder where the five and a half days enter into the picture.

When the NRA system was established we wired to Washington and asked if our Headquarters would come under any classification of competitive business and whether we should obey the NRA code of hours or not. We received a telegram stating that our organization would not come under the class of competitive business and that we would not have to adopt the blue eagle or the NRA hours or anything of the kind. Having received that nice dispensation we im-

mediately proceeded to do otherwise. Instead of continuing the public hours that we had maintained for so long we cut down the number of hours that we were open to the public from forty-four to forty hours. But it was really a laughing matter in a way because the minute the doors were closed we found we had more work to do than during the other hours.

In order to make our working time five days we would have to eliminate all Saturday work. That would mean that the heavy mail arriving Saturday morning and the heavy mail arriving at the post office Sunday morning would have to wait until we picked up our mail in sacks with the truck at the post office on Monday morning. That would mean an avalanche of mail on Monday that would take all of Monday to sort without any of it getting answered and it would be added to with another pile on Tuesday morning and by the end of the week we would be two days behind in the sorting of the mail. We are so far behind now in the work of each department that we are constantly apologizing to our members for the errors that naturally result. Members write to us ordering books or other things that they wish to have for a certain holiday or as a present on a birthday or for some other special reason and we do not even discover the order in our mail until several days past the date when it should have been delivered to them. I have mail on my desk fifteen and twenty days in arrears. In other departments the mail is at least a week or ten days behind and never less than three or four days behind even when we have a fortunate period of lighter mail and think we are catching up with some of our work.

Everyone in the neighborhood of Rosicrucian Park knows that the lights are burning in our offices and in our sanctums and in the work rooms of our homes until long after midnight. Saturday afternoons are seldom spent otherwise than in specialized work and we are fortunate if on Sunday afternoons we can find an hour in which to drive for a time around in this beautiful valley.

It is not a matter of getting more employees for everyone here in every department knows that we are ready to engage and put on the staff more employees if the work can be expedited and improved in this manner. In the first place, the employees for each department have to be trained and specialized in that work and it takes time to break in new employees and workers. Each new addition to the staff requires training assisted by other employees and this lessens the work in that department for a week or two until the new employee is broken in. We have more difficulty in securing the right workers in some departments than most members realize. Another great problem is that so many things have to be done ac-

cording to scheduled time as, for instance, the lessons that go out to the home students which must leave here every Wednesday night even if there were a fire, earthquake, or a holiday on Monday or Tuesday when the monograph is prepared. The institution here must not turn off its lights or shut its doors on Wednesday night until every member's monograph is in the mail. Sometimes as many as 95 to 100 large full sacks of mail leave here between five and eight o'clock on Wednesday evening to go directly to the mail train. Holidays upset our schedule and they often occur at the most unpropitious time as, for instance, last New Year and Christmas which came on a Monday. We are all working under the highest tension and with the least consideration for our personal interests and especially our personal pleasures and recreation.

However, we vote a nice gold medal of thanks to Frater Becker for his good thoughts. We have recently added to our staff Frater Williams, formerly a member of the lodge in Boston, Massachusetts, and later master of the group in Detroit, Michigan, and who came here to the Convention in July 1933 as a delegate. As a man of good business training and experience he became interested in our problems of administration and very complex activities and has remained here throughout the fall and winter studying and analyzing our work and now we have placed him in the organization as Comptroller, hoping that he will help to resystematize some of the departments without upsetting any of the routine work for an hour.

But by the time he has resystematized some of the departments and made them work a little more rapidly and smoothly the increase of new members and the normal growth of our activities will have changed conditions again and simply upset all that he planned to do. This has been our constant problem. The growth of the organization means constant revision of our systems and changes in our various departments. But we are all happy and doing our best and counting upon the patience and cooperation of our members.

Dreams

Here is a matter that occupies our attention a great deal through continued correspondence. Many persons report to us what they believe to be dreams, but question their belief. Let us say again what we say in some of our lectures. If you are having an experience while you are asleep, and recall it in the morning, and recollect that during the experience you thought you were dreaming or thought that you were having an unusual experience, you may be sure it was not a dream. During a real dream the person who is

dreaming never questions the situations, conditions, or incidents connected therewith. He never feels that he is in a peculiar state mentally or physically. He never analyzes his status, nor his surroundings. He accepts even the most unusual and complex situations as perfectly natural. The thought never occurs to him that he is either dreaming, or having a vision, or psychic experience, or anything else. If a black man or a negro dreams, and in the dream he is a white man, it never seems surprising to him, and he does not question it nor wonder about it. He even has no realization that his color has changed, or that he is a different person. If in the dream he goes through some experience that changes his color, he will realize that he is a part of the experience, but he will not question it in any other sense. If a poor man finds himself rich in a dream, he takes it as a matter of course. When a dream is not a dream, however, the mind is filled with questions. The person looks around him and wonders how he reached the place where he is. He has a realization or a sensation that he is still sleeping but having an experience of some kind at the same time. He wonders how real his experience is, and whether he will awaken or whether it will end, or whether he will remember it. In other words, he is conscious of the fact that he is having an unnatural experience. The dreamer, on the other hand, feels throughout his dream that he is just natural, and that the life surrounding him in his dream is the only life he knows of.

Those experiences that seem like dreams, but in which we question the conditions and question ourselves, and analyze and wonder about the things that are happening, are either psychic experiences or mental experiences in some mental world, but they are not dreams. Generally speaking, they are Cosmic or psychic experiences of some kind.

An Interesting Dream

Frater Witcher hands me his report of a dream in which he says: "In these dreams I become keenly conscious of the fact that I am really dreaming, and that I also believe that I am projected on another plane of existence and apart and entirely separated from the material world. During these dreams, I often say to myself, 'Now here is another opportunity to explore the psychic realm in which I now find myself, and I will try and not awaken until I experiment on this plane which seems so free of limitations'."

Anyone who has had such an experience as this has not had a dream but a real psychic experience. The fact that the dreamer, or the one who thinks he is dreaming, is conscious of the fact that he is in an unusual state or on a different

plane than the one in which he usually lives proves that he is conscious of his present state and his daytime or waking state. This being so, he cannot be in a dream. I hope that these brief remarks will help to make clear the difference between dreams and psychic experiences.

Visions and Revelations

Our next question along these lines pertains to the difference between a vision and a revelation. The two may seem to be identical, but they are not. One may have a vision in which a revelation is made, and one may receive a revelation through a vision or otherwise. What may be termed a revelation may come to a person sitting in relaxed meditation as a flash of Cosmic illumination in the form of a thought, a picture, an impression, an idea of some kind, but there may be no vision with it. Sometimes an urge or an intuitive impulse to do something or write something, or see something in a critical situation constitutes a Cosmic revelation. But in such instances there may be nothing seen, and therefore, no vision of any kind. On the other hand, one may have many visions without any revelations. All visions are more or less inspiring, pleasing, and uplifting, but in point of actual information conveyed or truth revealed, there is no revelation.

The difference between revelation and an intuitive impulse is very difficult to determine at times. In a relaxed meditative mood our own objective reasoning may work together to create an idea, an impression, and from the storehouse of memory several thoughts may be brought to the borderline and so related as to create an idea. These are not revelations in the mystical sense. A revelation is a truth unfolded through Cosmic Consciousness. It is something that comes to us from without and beyond the mundane plane.

Killing With A Look

We have received many clippings and letters regarding the report of a man who claimed that through looking at a person he brought about his immediate transition. Proof of his claim is offered in the fact that in one instance where he did look at a man he dropped to the floor unconscious and lifeless.

Several letters have come to us from members saying that they knew of similar cases years ago. Before referring to these I would like to say that in our opinion the man who believes that his power to destroy life resides in his looking at a person, is merely obsessed with a false idea. Investigation has already shown that the man is unsound mentally. Undoubtedly the incidence quoted was a coincidence. It was not repeated,

and there is very little likelihood that it will be or can be repeated.

In other cases brought to our attention it is said that a man had such a strong magnetic or electric power within his body that by merely touching another person he caused him to fall to the floor lifeless. Here we must take into consideration the power of fear on the part of those who are touched. Only recently there was brought to our attention a case of one of our members who seems to store up in his body an unusual energy which he likened unto static electricity. After it accumulated for a time in his body he could touch almost any metal object with his forefinger and produce a spark. He did not find it necessary to walk along a carpeted floor shuffling, as used to be common in the old-time trick of arousing electricity in the body. This man wore insulated shoes which undoubtedly contributed to the fact that he was able to store up some electrical energy in his body that would ordinarily pass to the ground. If such a person became known through his electric touch, there might be some among the acquaintances who would develop the fear that this electric power could kill. In such a case, if the fearful one was touched it might be a shock to his psychological nature that would cause him to drop lifeless to the floor. The sudden realization of an anticipated fearful thing has often caused transition in such a manner. In such cases we have an excellent example of the psychological principle known as "a realization of anticipation." This subject and similar points are touched upon in our monographs, but our readers and members should refrain from being influenced by any popular theories that appear in any newspaper items in connection with these incidents.

Insanity

There seems to be a very widespread increase in the development of unsoundness of mind throughout North America, and probably other countries. The only noticeable thing about this matter is that in America these cases are brought to our attention publicly or otherwise without any restraint, and this gives us the false impression that there is more of it in America, for instance, than in foreign lands where such matters are carefully sealed and the unfortunate persons are kept at homes or in private institutions, and the matter is not advertised in the glaring headlines of the newspapers, and persons do not go about talking of the matter.

We do not know how true it is, for we have not had any interest in compiling the statistics, but it is claimed that during the past five or six years of depression more persons have passed through transition through suicide and other

accidents that were controllable, than persons who died in actual warfare during the World War. In other words, America lost more citizens during this depression than she lost during the World War. This may or may not be true, but the fact is that since 1929 there have been more suicides or planned "accidental" deaths than in any other previous period of the country's history. Certainly in Canada and Mexico the records are entirely different. It is also said that during this period of depression more money was lost by business firms and individuals as a result of failure of business than was lost by the American people through the World War, or by the American Government in the World War. It is a horrible picture, indeed, and not one for any of us to be proud of. Most of the newspapers are to blame for the publicity that they give to suicides and crime. Recently in California a number of prominent persons committed suicide through several unique methods. These were featured in the newspaper and followed for months afterwards by a long number of imitators. Only a few days ago a young couple whose romance was being frustrated committed suicide in a love pact, using a unique method. Immediately there were a number of imitations.

All who commit suicide are more or less unbalanced, and unsound. It may be temporary unsoundness due to a mental breakdown from strain. The way some persons can be tortured and persecuted by the racketeers and enemies is sufficient to cause many strong minds to break. It is a wonder sometimes that more who are being persecuted, mercilessly, wilfully, and continuously, do not break under the strain. In such cases the persons are to be forgiven for the act inasmuch as they are not capable at the moment of resisting the temptation, or analyzing their acts. The human mind can stand only so much in the way of torment.

When persons deliberately plan suicide knowingly and with cool reasoning, they are committing a sin, and they are unbalanced in another direction, or at least they are unsound in mind. They gain nothing by their act so far as freedom from worldly torture and punishment is concerned, for their reasoning that they will free themselves of such things is false. I refer particularly to those who deliberate upon suicide for many weeks and months in advance, and who it is claimed have had a sudden breakdown that was uncontrollable.

Popular journalism makes heroes out of many who commit suicide. Their pictures are published, extracts from their diaries, important things they have done in their lives are reviewed with an exaggerated interest, and all in all the weak-minded persons are tempted to believe that through suicide fame may be attained.

But there are many forms of insanity today. It is unfortunately true that statistics taken in every instance show that a very large portion constituting a majority of the unbalanced persons have religious obsessions, and exaggerated or perverted religious ideas. The number of persons who have become insane through overwork or overstudy is very small indeed in comparison.

The effects of the World War upon men who were in it, and who were gassed or otherwise injured, are accountable for the large number of insane cases brought to our attention daily. In many cases it has taken fifteen to eighteen years for the effect of the war to reveal itself in the unsoundness of mind. These persons become unsound gradually and are very difficult to help. Many women passing through various periods of life with the accompanying physical, psychic, and mental changes taking place, develop a form of unsoundness that appears to be insanity. They are controlled by obsessional beliefs and ideas and emotions. They need immediate care and sympathetic companionship. We have helped to cure a great many of them. Every Rosicrucian and mystic should be willing to help in any such cases brought before him. Sympathetic, loving understanding, tolerance and kindness are the essential elements of the cure. The people in the Western World are living a fast, wild life, straining every human emotion, and every mental faculty. We are trying to live ten years in one. We must expect ten years' wear upon the body and mind in one year. Unless we have relaxation and sufficient recreation, the strain is serious. Fewer of our members are affected by these mental strains and breakdowns than the average person found in all walks of life. Occasionally one of our members is affected due to conditions that came upon him before entering the organization. We are always anxious to hear about such cases in order that we can give the utmost help. Personally, I shall be glad to hear of the report of any such case among our members as soon as the condition becomes known. The cases brought to our attention have been so few and so widely separated that we have not been able to compile such statistics and gain such information as we would like to have, but we have been able to do a great deal of good.

Some Good Books

I would like to begin today's session of the Forum with a few comments about some good books that I have recently read. All of our members know that for years we have strongly recommended good books published by other publishing houses as well as those published by ourselves, and I think that from reports sent to us by publishers our members have bought as many, if not more, of these other books than they have bought

of our own. I know that in some cases the publishers have said that our recommendations have resulted in the complete disposal of the entire edition and that inquiries and orders have continued to come long after the supply was exhausted.

We know only too well that our members are anxious to have good books and that rather than experiment with the purchase of books that are widely advertised or which have catch titles, or misleading descriptions, they will depend almost wholly upon the recommendations that we make in our lectures, monographs, or magazines.

Now here is a little book that I have enjoyed reading. It was originally published in 1933, and the first edition of it is completely exhausted. Although it is not a large book, it is a jewel and a gem beyond adequate description. In the first place, while the authorship of the book was not stated in the original edition and is supposed to be anonymous, I might say that it was written by one of our members, Soror Adele Brooks Port, a woman of great intelligence, spiritual insight, and real erudition. The book is entitled *Splendor in the Night* and is described as recording a glimpse of reality by a pilgrim. It deals with a pilgrim's search for the great heights of the mountain, and the attainment of the ultimate goal, and these experiences of the pilgrim are set forth in letters written to a friend. It may be noted here that this very point in itself is typical of the ancient writings of the mystics because nearly all of the much valued records of experiences of the mystics of the past that we have today were prepared in the form of letters either from the student to his Master, or from the Master to his student, or from the pilgrim on the path to a friend. The very first letter in the collection is explained as a description of "the dark night of the soul,"—a name given by mystics to express an inner experience of great significance which comes to all when they are ready for it. And I want to say that it is an excellent example of the genuine experience of the pilgrim in search for the passage through the dark night to the great light on the horizon.

There are a few passages in this book that I would like to read to you because they will show you the magnificent thoughts which this pilgrim has been able to translate from the Cosmic revelations in her soul to the words of our language:

"The story of the Christ-child's birth symbolizes for us a change in our own consciousness. Something within us which has lain dormant, now begins to function. It lifts up its head on stable levels. It has entered a troubled world.

"It grows, our strange new consciousness, and many lights and shadows pass before it attains maturity.

"The temptation in the wilderness we know too well. How vast the wilderness, how great the test. The shadows following the light. These are the years of self-discipline, character building. We are driven to work towards an unknown goal. But light within comes back. And with its gleam we go our way, turning water into wine. Change follows our footsteps. Illumination spreads through the darkness. He who was blind, now sees; he who was deaf, hears. The cripple who had stumbled, now walks upright. Those who were caught in the thrall of death, feel pulsing life.

"It is not what one says, it is what one is, that spreads. You see, and so do they see who have also been blind. They see, because you see. For mind is one.

"When I speak of seeing, hearing, I mean in an inner sense, although I think that our physical eyes are with-holden because our inner eye fails to see."

Then on another page we have these beautiful thoughts:

"This is the figure of that which we are, the eternal exposition of life. There it stands undimmed by the years, all that the travail of ages has brought, focussed into a point as an acorn carries an oak. The One in whom the butterfly's wing and the cry of the broken heart, the dawn of day and the end of time make speech. Returning to the vast Unknown, it bears within its hands the sheaves that humanity has gathered on the rough road that leads to the hills.

"The gesture to outstrip one's fellows is in vain: we are linked together by the bonds of life. Our only successful movement is to expand our being to the north, to the south, to the east, to the west, until all life is included in the sweep of our soul. The rush of great winds may be within us; our eyes may be filled with the splendor of dawn, but there is also a cry somewhere flung up against the stars, a minor chord against the major, a call for help through the dark. We dare not turn away! It is ourself that speaks! A house divided can never stand! We must quietly fold our wings and walk by the side of their crutches."

I must say that the little book, which will easily fit into one's pocket, is like the throbs of the heart, or like the jewels from the altar of the temple of the soul. There is no doubt about the beautiful spiritual attunement of the mind of the writer, and no doubt about the psychic unfolding of her soul. We are certainly glad that such a person is a member of our Order, and co-operating with us in our work. Her little book will also find its way along the path throughout the coming years, and even though the book is more or less private, it will reach many, because

each one who will be fortunate enough to own a copy will pass it along to others, and it will always be read and valued.

This book, *The Splendor of the Night*, can be secured by mail, in a new edition, by sending \$1.25 to the publisher, Thomas Bird, Mosher Press, 45 Exchange Street, Portland, Maine, and it will be sent postpaid.

Another interesting book that was sent to me because of its wonderful story is that called *Resurrection* by William Gerhardt. This book is in the form of fiction and autobiography, beautifully printed, and its principal theme is an argument for the resurrection of the body. It presents the entire truth of the author's experience. He offers this experience, as I have said, in the form or technique of fiction, but the reader cannot go very far into it without discovering that only one who had actually had the experience and properly interpreted it could write such a book. The story is crowded with experiences and adventures that have their foundation in America, Greece, Egypt, and India. The experiences lead him to the very definite conviction that *we do not die*. And certain incidents bring about the opportunity for him to re-live his entire life again in the course of one evening. In this regard the story is much like the theme in "A Thousand Years of Yesterdays" published by us.

I would like to call your attention to the fact that Mr. Gerhardt is in the forefront of the younger English authors, and has been noted for his intense realism, and it is therefore surprising that he should write a book of this kind basing it upon true experiences. It will undoubtedly attract a great deal of attention throughout the world and praise him as an author in an entirely different category. The book is a large one of over three hundred and seventy pages, well printed and well bound, and published by Harcourt Brace & Company of 383 Madison Avenue, New York City, and sells for \$2.50 net. It can be ordered through any local bookstore in your community, or you may order it direct from the publishers by sending them the remittance. Some of Gerhardt's famous novels are *Futility*, *The Polyglatz*, and *Pending Heaven*. He has also written some drama, some criticisms on biography, and has collaborated with other writers in the publication of well-known books.

Promiscuous Treatments

Our good Soror Rippy of Alabama argues before the Forum today that she does not believe it proper for the members in any community to give promiscuous personal treatments to any persons without their knowledge or consent. She argues that it is proper for a welfare and sun-

shine committee in every community to do all the good it can, but that the giving of treatments that are not asked for or solicited constitutes a violation of the ethical laws of mysticism.

Soror Rippy is right in saying that the injunction "Ask and ye shall receive" is one to be kept in mind, and that our members have no right to break into a person's mental mansion unbidden and proceed to give them treatments, any more than we have a right to break into a person's physical mansion and proceed to set the house in order. We may properly and logically sympathize with all who are ill and send them our very best thoughts for recovery, but to select men and women within the Order or outside of it who appear to be ill, or who are reported as ill, and arbitrarily make them patients of our Rosicrucian system and give them specific treatments without their knowledge, is to assume a part of their Karma, or other conditions, and to presume a right to do these things in a promiscuous manner. In emergencies we should give such treatments if we think that we can do something that no one else can possibly do for the time being, and then always with the petition that God will approve of what we are doing, and cooperate, and that only with the will of God shall our efforts be successful.

Renunciation

From way off in Havana comes a Frater who desires us to give a few moments thought to the subject of renunciation. I know just how each one of you feels about this, and your expressions of opinions are very illuminating, but now let me explain what I understand of it from the mystical teachings, and of course you have your own freedom in choosing the opinion I express or that which seems to be born of your inner comprehension of the matter. According to the mystical philosophy of our organization, it is proper for us to renounce and cast out of our consciousness those desires or the possession of those things which hold a dominating place in our thinking and acting, but which are not necessary to life or to the happiness and spiritual attainment of others. The idea of renunciation, as I gather from our teachings, is that we should not allow any desires, ambitions, or occupation of time and thought to take the place in our consciousness of better thoughts, better desires, and especially those which are essential to the proper unfoldment and development of the self within.

We are not to renunciate the things which are actually necessary for our needs, and useful, nor those things which we can share with others or use to help others in their unfoldment and development. But each one of us can find in our consciousness some desires or ambitions, some possessions which we cherish and idolize, and which are

not really for our good. Some of these things may seem perfectly innocent in themselves, and may appear to be very harmless, but if they hold a dominating place in our thinking and influence us in our reasoning, and in our desires and activities, they may become very dangerous, and if any of them actually supplant the more superior desires and ambitions and moments of thinking, then they are harmful.

It is the law that the dominating thought in our consciousness and in our hearts and minds from day to day, hour to hour, should be to live right, to live nobly, and to keep in attunement with the higher principles of life, and at the same time assist others in attaining such a life of spiritual or highly ethical attunement. Whatever we do, whatever we say, whatever we think or read, or devote our attention to, should contribute in some way to the spiritual, mental, and moral unfoldment of ourselves.

Certainly there are personal ambitions and desires which do not conform to the above standard. Often there are little things which are constantly surging through our consciousness and urging us to work harder and to scheme and plan in every way to attain the thing desired, and yet the thing is not something that will contribute to our best interests spiritually, mentally, morally, or physically. Take the person, for instance, who is very fond of alcoholic liquors. This is a very extreme case, perhaps, for us to talk about among persons such as are in our membership, but taking the world at large we will find many whose dominating thought is to drink. From early in the morning until late at night such persons think of the various alcoholic mixtures or concocted drinks which they enjoy, and their one great delight in life is to steal away from business activities or other matters, and to indulge in some such unnecessary and injurious weakness of the flesh. This is typical of the thing that should be renounced. There are others whose sole idea is to gamble; and others to play games of chance, not so much for the winnings as for the excitement of the contest with others. There are those whose great ambition is to dress well in order to appear among others in such manner as would excite attraction, arouse a sense of jealousy or rivalry. They are happy only when they feel that others are envious of the manner in which they are dressed. But there is the large portion of persons who seem to think of no other form of extreme pleasure from early morning until late at night, except that of eating fine meals, or discovering some tasty dish that will act as a rich reward for the time given to it. These persons will drop any other activity and go to any great length to indulge in a fine meal, and to eat something that they have had recommended to them, and which they have set their heart on. Then there are

those whose thoughts center around other indulgences of the flesh, even of an immoral or unmoral nature. Then there is the man who dotes from one end of the year to the other on building up a great business, not because he needs the money, or his family or friends will be helped by it, but because it will bring him fame and attention, and self-aggrandizement. Then there are the minor dominations such as horse racing for the excitement of seeing the horses run, yacht racing, and sports of various kinds that are not solely for the physical benefit derived, nor even for the recreation in them. These are the things that should be renounced in favor of some other and higher dominating desires or thoughts. Some of these things may not be renounced completely, but may be discouraged not as a renunciation especially if they are moral, clean, and wholesome, but they must be taken down from the pedestal of supreme desire and in their place must be substituted the ambition and enthusiastic desire for self-improvement, spiritual development, Cosmic attunement, and inner unfoldment. From the mystic's point of view this constitutes renunciation.

In a religious sense the laws may be explained in a very similar manner except that in supplanting these material and earthly desires by something better, the church recommends that the dominating thought be that of attunement with Jesus the Christ, or with the God that is recognized by the particular religious denomination, or that other forms of spiritual or doctrinal attunement be manifested.

But the principle is an excellent one because it helps us to balance our natures and to give the proper thought to the more important things of life.

A Real Demonstration

This morning I want to argue just for a few moments on an important point, and I hope that many of our Forum members will read of it, and think of it in a serious manner. So many times we hear in the correspondence from members who say they are making marvelous intellectual progress in the Order, and are enjoying every monograph and lecture and understanding them perfectly, and believe that they are unquestionably deriving a great deal of important knowledge, "But," they say, "as for the psychic development and mystical unfoldment that may be taking place within me, I do not have the outstanding manifestations that some persons seem to have, and I have, therefore, no way of judging as to whether I am making inwardly the great progress that I should make."

We know that when a person is studying and practicing music or art or any other application

of principles, one never knows how far or how excellently he has developed in his studies and practice until he makes a very definite and practical application of his studies and development. So long as the person is continuing to practice only the scales of music on the piano, only the technical expert would be able to determine from such playing that the student was making real progress in that nimbleness and sureness of touch, and that evenness of movement that tells the story of progress in musical practice. The student himself spending months upon such finger exercises, and parts of musical phrases might be very apt to think that at the end of the year he had gone very little further in the developing of his musical ability. But if occasion should arise when there was a call for the student to take a former piece of music which he had played more or less correctly, and now play it before a critical audience where every degree of his development would count, he and others would suddenly discover that a development had taken place, a degree of perfection had been attained, and a great improvement made manifest. So long as the average member in our Order is healthy, happy, and more or less contented with conditions in life, there is little opportunity for the student to prove to himself or anyone else that certain important powers and abilities within his being have been developed to a high degree, and are susceptible of specific application in a remarkable manner. I, therefore, want to call the attention of our members to the following interesting report that has just come to my hands.

Extraordinary Demonstration

Many demonstrations of our principles are fascinating, unique, and afford very impressive results that interest a great many persons, and occasionally a member has an extraordinary demonstration of his powers or abilities in a manner that teaches a great lesson and reveals some great possibilities.

Here is a case reported to me by one of our Fraternes who is an eminent physician and surgeon. He was born in Switzerland, educated in several foreign universities and colleges as a scientist and physician, and then came to America and improved his medical and therapeutic knowledge here in various ways, and has a very eminent practice, and is recognized in his city as an unusually efficient physician. He has been a student of our work for many, many years, and is highly enthusiastic, never failing to give help in the way of medical treatment or advice to members who are sent to him in his locality by our Welfare Department, or Council of Solace, and he has had ample opportunity to see our principles at work in the cases of others. As to what

he was able to do for himself, however, has been a story left untold, because of his good health, his general success in life, and his manifold activities, but now listen to this story written by him on January 11, 1935.

"They say that the proof of the pudding is in the eating, and the Cosmic has queer ways in testing their children as to the applied knowledge gained through their lessons. The members who are in the same grade of instructions as myself in the AMORC should realize that the different formulas and principles being taught to us are of the greatest value and extraordinarily practical in their definite application. As an example: On Sunday, December 30, while taking a nap in my armchair, I was bitten in the forearm by a black widow spider. The bite left only a little red mark on my arm as big as a pin. It became slightly itchy, but there was no pain, and I determined to forget all about it. On New Year's day I went to bed early and was having a grand time reading a copy of *Tertium Organum* and sailing around in the clouds with these mystical thoughts, when all of a sudden I experienced the most excruciating pain in my arm, and was unable to move it. It became heavy and paralyzed. My heart was next to begin to cut capers, and then both legs began to feel as if I had been hamstrung. At first I was dazed as to what was occurring, but I had no fear. It was almost impossible for me to make a proper diagnosis of my condition, or of the cause of the paralysis, because of the extremely agonizing pain. By force of will I composed myself, and after a little while began to recognize the symptoms as those of a black widow spider bite. Immediately I thought of applying the principles of our lessons, and especially those which are given to the members regarding the use of the thyroid gland. Following the special instructions in this regard received sometime ago, I concentrated on the thyroid until it throbbed, and then concentrated on the heart to restore its normal rhythm. I then directed my blood stream to my right arm through the concentration methods we have been taught, and continued to concentrate until I felt the blood circulating down to my fingertips. It required three hours of hard fighting against the pain to attain the proper degree of concentration and the proper control of the various functionings that had to be controlled to bring about the change I wished to bring about. But after three hours the pain disappeared like magic and two days later I had regained complete use of my arm, except for a certain amount of superficial numbness. This experiment proves the anti-toxic power of the thyroid in neutralizing the neuro-toxic venom of the bite plus the concentration of the blood in one place, and giving the subjective self charge of the entire condition. The subjective self is the *Homo*

Sapiens, his mortal mind like Prometheus runs away with the chariot when Bucephalus kicks the traces, but when the spiritual mind takes charge then we can hear the Romans exclaim, 'Ecce Homo'!

"And, my dear Emperor, it may be interesting to you to know that having been born in Switzerland I am well acquainted with the Rosicrucian Temple in Lausanne as shown in the recent picture in *The Rosicrucian Digest*. As a child those gardens were my favorite play and fishing place. I used to call it 'the end of the road' as the little bridge across the little harbor was not yet built. The picture in *The Rosicrucian Digest* is very good, and is precious to me as it unfolds the whole panorama of my youth. Who knows if it was not there that I received the first knowledge of the Order?"

Thus we see what can be done with some of our principles when an emergency of a serious nature arises requiring the proper application of our principles.

Experimental Tests

For members to judge their development psychically or otherwise by the simple experimental tests that they may make from time to time, is not wholly fair to themselves, or the principles of the organization. We can never tell in an unnecessary test of these applications to what extent the law will work, or to what degree our development will manifest itself. A man who has developed great strength of muscle which would enable him to lift a heavy adult and carry him down the ladder from a burning building to safety when an emergency arose, might never be able to know that he had this power or strength by merely experimenting with dumbbells and weights in a gymnasium. It is doubtful if our good Frater physician would ever have known how truly and how greatly he could control the rhythm of his heart, the flow of the blood in his body, and other conditions by simple little experiments from time to time, nor would he have known how the activity of the thyroid in toxic conditions could be used unless he was face to face with a serious toxic condition that called for immediate, drastic, heroic action.

We have said many times that there is an old Rosicrucian proverb to the effect that "as the adept dares to do, he will be given the power to do." This might be paraphrased into "when the time comes for the power to be used, the power will be made manifest."

Reducing Weight

Without any intent to introduce a subject that may cause us to smile for a few moments, I want

to speak of something that has a serious side as well. In fact, I want to sound a warning that I feel may not be so necessary for our own members as for their friends, or perhaps others in their families.

Throughout the country today there is a widespread desire on the part of a great many men and women to use various preparations, as well as methods of exercise for the reduction of superfluous weight. I have said over and over again that we do not know of any quick method that is also safe, and if I did know of it, I would be one of the first to use it and speak of it. Every method that will reduce the weight of the human body quickly, or overcome the general tendency to increasing weight in a short time, is a very serious thing, and generally a very dangerous thing. Before telling you of the warning that I want to give, may I anticipate some questions that may be asked of us in this regard by saying that since all weight of the body is dependent primarily on the amount of food we eat, and secondly upon the functioning of certain parts of the body that turn that food into blood and energy and fat, the real safe, sound, and rational method for stopping the increase of weight and slowly reducing the present weight is to regulate the diet. First of all, the quantity or amount of food should be reduced, and secondly, its nature should be changed so that the minimum amount in quantity will produce a sufficient amount of energy, vitality, and blood. Those who are overweight do not have to be concerned about eating such food as will produce fat, but they must be sure that certain other elements are added to the body; otherwise the health will be affected.

Now the best diet is one which will fit the individual because of the individual abnormalities that may exist. Those stout persons who greatly overeat have only one thing to think about, and that is the cutting down of the amount of food as the first and important step. But those who even with a greatly modified diet continue to gain weight or fail to lose any, probably have some error in the gland functionings in their bodies. These persons must not only cut down the amount of food, but must eat certain kinds of food in order to help to correct the error. Such specific forms of diet, and any method of treatment, must be prescribed by a competent physician, and must be considered as individual cases. The fact that any acquaintance or friend was able to reduce weight by the taking of any remedy or any salts or by a modified form of diet is no indication that you or anyone else will derive the same benefits from the same form of treatment. This is the point that very few persons seem to understand. Some very definite forms of exercise are also advisable and helpful, but very strenuous exercise is dangerous not only

to the heart but to the organs in the body, and here again the physician should be consulted, and his advice followed carefully. Regardless of what many persons say over the radio in their long talks on cardboard crackers or anything else, investigation would soon show you that even these specialists who talk so freely over the radio and in newspaper and magazine articles about the way in which they have reduced the weight of a great many persons, have carefully selected the ones to whom they gave their special treatment, and have not given it to those whom they knew would neither benefit by it, nor be safe under such treatment.

Now as for advertised remedies, there is not one on the market sold in drugstores, or by mail, or over the radio, or otherwise, that is safe for you to take. Even the harmless ones will waste your money, cause you some nausea, deplete your vitality, and use up your good money. Some of them, however, have real dangerous poisons in them. Those that act as physics or cathartics of a strenuous nature should be very carefully avoided because of the very dangerous effect on the heart and other organs of the body. Those that are claimed to affect the fatty tissue or fatty cells of the body are very apt to be more poisonous and dangerous than the fat is. Fewer persons pass through transition from overweight or fatty heart or any other fat condition than die from trying to reduce the fat in the wrong way.

Two of the worst elements that are introduced in some of these treatment concoctions are the chemicals or drugs known as dinitrophenol and dinitrobenzine. These are powerfully destructive compounds having a terrific effect upon the body. They literally burn off the flesh, as well as the fat, and produce serious toxic effects upon the digestive system, the liver, and other vital organs. Investigation has shown recently that there is a very alarming increase in the use of these dangerous concoctions with very serious consequences. Before you buy or use any preparation for reducing weight (if you want to be foolish enough to use any at all), be sure to ask the registered pharmacist in the drug store where you buy the preparation whether the two chemicals that I have mentioned, or the two compounds, are contained in the remedy. If he says he does not know, insist that he find out, for he should know what is inside of everything he sells, and do not buy any such remedies from anyone else but a registered pharmacist who can tell you. Do not think of buying them from any clerks behind counters in a department store, in specialty shops, nor by mail, or otherwise.

The time has come when some new laws should be passed making it imperative for the manufacturer of every preparation to tell honestly and

frankly what is inside the package, and what dangers there are associated with the use of such remedies, but your only safeguard is to buy them, if you must buy such things, from a reliable druggist, and be waited upon by a registered pharmacist who can talk to you intelligently about such matters.

Our Trip To Egypt

Many of our members are urging that we say something more about the forthcoming trip to Egypt, because they feel that if we give a few more details, and tell more about the trip, many more will be anxious to go.

How we do wish that every member in the Order could be with us on such a trip, but such a thing is impossible. Not only would it tax the various steamships available, but what would we do with such a large number of persons in the foreign cities and towns that we went to visit? In most of those foreign mystical cities there are only a few modern hotels, and the largest number of persons that can be accommodated in these hotels in some of these cities at one time is not over two or three hundred. Of course, we are going to visit most of the larger cities of the Near East, but we do not confine ourselves to the big cities where all tourists go, and where you see life very differently than when you get into the smaller native sections of these mystical countries.

This next tour, however, is going to be the largest and finest we have ever had. The enthusiasm over it is greater than we ever expected, and for this reason we have enlarged our accommodations on the ships and in the hotels, so that we can take more than we originally planned, but we shall not take too many, and we shall not permit of any crowding either on the ships or in the railroad trains, or in any of the hotels or sightseeing automobiles. We want to go in the utmost of modern comfort, even when we are traveling across a part of the Sahara Desert, or going into some of the ruined sections of ancient countries. On our last tour in 1929 there was no one ill, no one injured, no one delayed at any place where the party moved on without him, and nothing of a serious nature in any way. Even foreign newspapers commented on the fact that it was the largest touring party that had ever made such a trip with so much safety and with the utmost of pleasure and security.

While we were in Cairo the largest newspaper of that city published an editorial in which it said that the Rosicrucian tourists were seeing more of real Egypt and more of the mystical places of Egypt than any party who had come to its shores in a long time. This is due to the fact that in many of the cities where we shall visit the Rosi-

crucians have arranged some of the details of some of the sight-seeing, and in other places they have arranged other features that give us a real insight into the mysterious, veiled, hidden places and traditions of the people and the country.

Mystical Experiences

And all through this coming Egyptian trip of Rosicrucian tourists we are going to have more mystical experiences than ever before. There will be mystical lectures on the ship while on the high seas, and mystical lectures in tents or other places in mystic lands, and there will be classes formed for experimentation and demonstrations to be conducted in places and at times with the utmost help from the mystical vibrations surrounding us. There will also be open forum discussions like we hold here for the members, and the reports of which will appear in our Forum Magazine. Some of the advanced workers of our organization will be with us and with the assistance of the Imperator and other officers we will carry on the greatest amount of mystical activities that has ever been conducted by a group of mystical students contacting all of the mystical places. Think of the ancient vibrations, the ancient atmosphere, the highly spiritualized environments in which we shall be, and which shall make experiments of all kinds marvelously successful. Many of our members on the other trip were astounded day after day by the things they saw and heard of a mystical nature. Many of them found keys to past incarnations, and to activities and phases of their own lives. Some of them recognized cities and towns, buildings and locations with which they had been in contact in the past, and proved it to their own satisfaction by being able to describe what was inside of certain places before we entered.

There will be so many special features in connection with our sightseeing that have never been included in any other tours except our own that it would take a whole book to describe what awaits those who are fortunate enough to go on this trip.

The cost of the trip is going to be exceedingly low, far less in price than the one in 1929, and only about half of what the cost would have been for the one we planned to take in 1931. To travel through the Mediterranean in the month of February or March is a delight, for it is the springtime of that part of the world, and the islands that we shall visit, and the cities and countries through which we shall pass and stop for a while will be enjoyable from every point of view, and the climate in Egypt and the Holy Land is absolutely perfect during these months. We shall all sleep comfortably in the finest kind of beds,

and have unusually fine meals equivalent to those in the best hotels in America, and we shall ride in the very best automobiles or other means of conveyance on camels, or in donkey carts with guides and directors, and we shall travel on good railroad trains and in every way have modern conveniences where they are available, and yet never lose our contact with the mystical characters of all of these strange places. No wonder some of you are highly enthusiastic about it, because our trip will really be a tour through the cradle of mystical civilization. We shall tour through that part of the world where mysticism was born, where mystery and the hidden things of life first came to light, and where man's struggle for self-mastery reached its highest attainment at various times.

Come With Us On This Tour

In answer to some questions about the tour, I want to say that teachers in schools and colleges, and pupils in schools and colleges will be granted leave of absence for such a trip because of its cultural benefits, and not only will they be given leave of absence, but they will be given credits for the benefits of such travel, and these credits will help them in the work they are doing, or in the things they wish to accomplish. Writers, scientists, and others will find inspiration and help in their work, but the average man and woman who longs to see the other side of the world, and to see the mystical and holy places of the East will find this their golden opportunity, because they will not travel alone, and they will not have to worry about their baggage or reservations in hotels, or being guided to the ideal places. On our previous trip many women traveled without their husbands, and there were even children in the party who enjoyed it thoroughly without any inconveniences. Many very old persons were with us also, and never missed one of the important features.

In answer to the questions about ways and means of raising funds for such a trip, all we can say is that most insurance companies will loan some money on the insurance policies to those who wish to travel, and there are many ways by which money may be borrowed from friends and acquaintances, or from business firms for the sake of travel. We regret, however, that there is no opportunity for any person to "earn" his or her passage on this tour. The steamship company will provide the necessary nurses and physicians, and all musicians and other workers on ships in connection with the tour are supplied by either the steamship company or by the touring agency that is looking after the business management of the tour. We have been able to gradu-

ally reduce the price of the tour through many and various ways of adding features to the tour at our own expense, so that it can be safely said that no other tour to the Near East or Egypt, Palestine, or around the Mediterranean can be offered by any other t o u r i n g company in the world at any price that would equal the one we are offering to our members for 1936. In order to make sure of the trip, if you want to go, you should file your registration at once by writing to the Egyptian Tour Secretary, c/o AMORC College, San Jose, California, and stating that you desire to go, and if any are going with you. Then all details of the trip will be sent to you, and you will have six or eight months in which to make the financial arrangements. It is just seven years since we made our last trip, and this is another one of the mystical trips for the next cycle of seven years, so do not miss this one, or you may have to wait a long time to enjoy such rare treats again. Parents owe it to their sons and daughters who are old enough to understand the significance of such a trip, and o t h e r s should have this cultural benefit, for it becomes one of the greatest assets in life. Persons who can talk about their tours abroad, and the p l a c e s they have visited, always have an accomplishment that distinguishes them in every social circle, and in the business world.

Every Lodge and Chapter Should Be Represented

I want to suggest that every one of our chapters and lodges in the North American jurisdiction should have one or more persons from the group as members of this tour to Egypt, the Holy Land, and other places. Each lodge and chapter should talk about this trip during the next month or two, and discover as quickly as possible if there is anyone in their membership who is going, and if a few others cannot also go. We are going to bring back some rare prizes and gifts from the mystical places of Egypt, and we are going to give one of these gifts to each chapter that has a member represented in the tour, and we will give a special beautiful gift of some kind to the lodge or chapter that has the most representatives in the tour. If some member in your chapter or lodge desires to go but has not laid aside sufficient funds to cover it, the lodge or chapter should assist this person in raising the money, or in securing the funds so that the opportunity will not be missed.

Remember that friends and relatives can go with our members, and they will enjoy everything on the trip e x c e p t some of the mystical ceremonies or confidential, mystical lectures and discourses, but even so, the other marvelous fea-

tures of the trip will be greater in number than would be found on any other regular tour through the Mediterranean and to Egypt. Be sure to make your registration promptly by getting in touch with the Tour Secretary at once.

Opening Sanitariums

There seems to be some sort of a campaign being carried on in the United States or in North America at the present time by some school or institute that is soliciting students for its courses in metaphysical healing. From the letters we have received from all parts of the country it appears that these students are told before they begin the course that if they will take the complete course in metaphysics and healing, receive a degree, and pay in full for the course, they will then be instructed how to open a small "sanitarium" in their own home or in their neighborhood, and from this derive a good income by giving healing treatments to those who patronize their "sanitarium."

The unfortunate thing about this is that many persons have spent their entire savings or the last few dollars that they have laid aside for a rainy day to take this course, in order to open a sanitarium and have a lucrative or supporting business for the remainder of their lives. A great many of these persons who have written to us asking for suggestions and comments, say that it is not as easy to open a sanitarium as they have been led to believe. Others who write to us, who are not members and who think that we can help them, openly admit they have no knowledge about how to open a sanitarium, and are having difficulty in that regard. Now we want to say to all those people who may be tempted to listen to this sort of argument that in the first place opening a sanitarium in any community is surrounded by a lot of legal and other laws controlled by the city or the state. Permission has to be secured, licenses have to be secured, and approval also obtained before a sanitarium can be opened and patients admitted. Furthermore, there are so many sanitariums that are not filled, and not operating successfully, that the addition of more to the list means ruination for some, and unless a person has a very large amount of money to build a very modern sort of hospital or sanitarium, and can operate it in the most up-to-date manner, it is impossible to secure patients, and doctors and physicians will not recommend patients to such a sanitarium unless it is operated and controlled by licensed and recognized physicians, according to the laws of the state. Whoever is responsible for the wide spread of this plan should be advised that many, many persons have been greatly disappointed by the plan, and

are complaining. We hope that no member of this organization will be tempted by any such far-fetched scheme.

The Minds and Souls of Animals

One of our good members living in Illinois wants to know just how much we understand or actually know about the minds in animals. She says that we speak of the mind in animals as though we knew something definite about such things and she asks whether some of the things we attribute to mind in animals may not be simple instinct.

Now I am not going to take your time today in the Forum to draw your attention to the mass of facts that would indicate that we often attribute to instinct things that are of the mind and that, after all, in attempting to analyze instinct, we are getting nowhere but going around in a circle and simply dodging the fact that mind is responsible for instinct. But I am going to tell you something about the mind in animals and show you that we here at Headquarters at least do know something about the mind in lower animals than man. At one of our Conventions some years ago we engaged the services of a man who had a highly trained dog in which we were greatly interested from a psychological and psychic point of view. This man had learned how to use not only his mind and brain but psychic instincts in awakening and developing the minds of dogs. He did not select highly pedigreed dogs or those which were the result of the crossing of certain blood strains and other characteristics, for it is generally known among those who deal with the minds of animals that the more highly pedigreed an animal, the less brilliant it is in those natural mental qualities that make for a strong mental character. We all know that if human beings were reared in the same manner that some pedigree animals are raised, we would have almost imbecilic types. The evolution of the human race in its progress toward mental and spiritual perfection within the human body has come about through the intermingling and intermarriage of types and various blood streams and other characteristics. In every country where the human melting pot and human crucible is open to the blending of types of all races and people, the mental and even the spiritual powers and abilities of the generations are greatly increased, while in countries where people living in small tribes continue to intermarry, the same qualities are gradually lowered. But again this is another subject besides our present question.

The dogs which this man had trained were just ordinary, good-natured dogs of various types. It had taken him from one year to three years to

train each of these animals to what it did. His training resulted in awakening in them their latent, partially-developed understanding of human words and of human thoughts. He could take the dog into the open grounds of Rosicrucian Park and with our members standing around in a semi-circle, receive suggestions from us which he wanted the dog to perform. No matter what he told the dog to do, using only words and not a single sign or gesture, the dog would immediately proceed to carry out the instruction. We watched the dog walk, then run, then stop, then jump across the various parts of the grounds to go and do things that had been explained to him in a few brief words. We saw him climb on the running-board of an automobile and lie down. We saw him get on the hood of an automobile with his face toward the windshield and stand two minutes and then turn around and face the other way. We saw him leap into an automobile and sit with his feet upon the driving wheel. We saw him climb upon a pile of lumber and sit in an awkward position. We saw him walk with the right front leg lifted and return to us with left front leg lifted. We saw him start to do one thing and then as another word was called out, change his course and do the opposite thing. We saw him go across the street and sit upon a doorstep in a certain pre-explained position and return in a devious route. We thought of every kind of thing the dog could not have done before because of the location in which the demonstration was being made and the little things which were available to use and which he could not have found elsewhere.

In giving out these instructions, his trainer would just look at his eyes and say to him in a kindly way, something like this: "I want you to turn around now and walk backwards half way across the grounds toward the big palm in the corner of the grounds. Half way toward the palm, turn at right angles and run forward on three feet until you come to a bench. Get up on that bench and let your paws hang down over the left-hand arm of the bench. Stay there for two or three minutes, then leap over the back of the bench and go to the nearest doorway of the building. Stand up and touch the doornob. Then go down the steps backward and come back to me moving backward across the grounds and keep both of your ears standing up straight on your way back."

In giving these instructions he would not make any gestures, point to any tree, bench, or other place, or give a sign or symbol, but merely use the words without any particular emphasis or special meaning. If anyone in the audience suggested that the dog go to their automobile, distinguishing it by its color or some other condi-

tion and jump over the hood or stand up in front with his feet on the bumper or get into the back of the car and lie down on the seat, the dog would go and do the very things suggested. For hours we tested the dog with every conceivable stunt or trick which the dog could not have ever performed before. For instance, a wagon stopped outside of the grounds to watch the performance and there were some empty sugar barrels on the rear of the wagon. It was suggested that the dog jump on the driver's seat and spring from the seat into one of the empty barrels and then remain for a minute or so and then jump out and jump into the last barrel and then come down. The dog did exactly as told. One man in the audience had a camera in his hand and it was suggested that the dog go to the man, take the camera out of his hand by the handle, and take it to the woman at the end of the line of sightseers and deposit it at her feet, look up at her and bark twice and then go back.

Now in doing these things the dog had to use mind and not instinct. One of the outstanding things that impressed us was the remarkable memory the dog had because he could carry out a command that included a great many turns and peculiar acts which would have tested many of us to remember after hearing the instructions only once. Secondly, the dog seemed to be able to tell the difference between palm trees, oak trees, a cedar tree, and others. He seemed to know which was his left and which was his right side and which was the rear corner or front corner or side of the grounds. And he seemed to know the difference between a green automobile, or a truck, or a carriage of any kind. He knew a pile of lumber from other things in the grounds and even knew what was meant when told to jump through three open windows of one of the buildings.

Now if this is not a demonstration of mind in animals, then we are greatly mistaken. And if the mind in an animal can be developed to this extent, it can be developed to an even greater extent. We have reports of animals in Europe that have been trained to make sounds that are equivalent to the words of the German language and to be able to answer intelligently certain questions put to them.

There is no reason for us to suspect that only a few animals have minds or that only a few can be trained to do what these dogs have done here in this valley. Certainly the minds in animals must be a more or less primitive or undeveloped mind but, nevertheless, it is possible of much development in the hands of competent persons. Instinct certainly, in its commonly understood nature, would not account for the things that these dogs and other well-trained animals have done.

Roman Catholicism versus Rosicrucianism

I want to speak this afternoon to the members of our Forum regarding a matter that occasionally comes before us. In fact, in the past few years it has arisen with increasing frequency because of the wider growth and development of our organization and the increasing number of members. It deals with the subject of the attitude of the Roman Catholic Church toward our work and the effect of our teachings upon those of the Roman Catholic faith. As a typical example of the problem which some of our members face, I am going to read you a letter that has come to me from Rochester, Minnesota, written by one of our members who is in the Third Degree of the Neophyte studies. You will realize, of course, that being in this degree he is but a beginner, which he frankly admits, but he has gone far enough with us to have found much good in the work and wants to continue with it yet faces a great problem. Here is what he says in his letter:

"I am of the Roman Catholic faith and have been all my life. I have a deeply religious nature. On the other hand, I am of a rather curious nature also and that is why I joined the Rosicrucian Order. It is not just idle curiosity but a great yearning to know many things that I do not understand.

"Lately my conscience has been bothering me considerably because it seemed that in some of my studies there were points that appeared not to agree exactly with the teachings of the Mother Church. My employer thought that I was endangering my faith and wrote to a Jesuit priest asking his opinion of my Rosicrucian studies. The priest replied that Rosicrucianism was a hodgepodge of pantheism, Theosophy, and Buddhism, all of which philosophies were in error, of course, and that no Roman Catholic had ever been a member of the organization because one who joined the Order automatically ceased to be a Roman Catholic. You can imagine my reaction to that.

"I then went to a neighborhood priest for guidance. He is a very tolerant and kindly man who comes as near to understanding me as any priest I have ever known. He informed me my case was NOT a new one by any means; that it was unfortunate that I had put myself into such a position, but that he was confident that if I spent an equal amount of time each week or each month studying the Roman Catholic philosophy, I would come out of my predicament all right. He said that the Roman Catholic Church did not fear comparisons and he did not even insist that I stop my Rosicrucian studies as I thought he would. He further said that the Roman Catholic Church had dealt with these

matters years ago and could answer them now as she did years ago. In fact, he seemed to agree that the only way I could prove for myself the soundness of the Roman Catholic faith would be to study both systems for if I neglected either one I would always feel that if I had studied a bit further in either one of them I would have solved the problem in a totally different way.

"His complete confidence in the Roman Catholic creed is rather disarming to say the least. Of course I know that I do not know enough about the philosophy of the Order to put up a decent argument, but then I do not know enough about the philosophy of the Roman Catholic Church either to recognize any possible fallacies in the teachings of the Order. All in all, I do not know what to believe in or what to doubt. It is positively an agonizing situation.

"Believe, Emperor, there is one thing which I have never questioned and that is your faith in your principles and your love for humanity. I cannot believe that the Order is a money-making proposition, for instance, nor can I believe that the success of the movement is due wholly to the general credulity of the people. I do not know what to expect of you in the way of an answer but I feel sure that the problem is not not new to you either and that you will help me."

Now let me say, first of all, that the problem is neither new to me nor the Roman Catholic Church, and that the good Jesuit priest was wrong in saying that no true Roman Catholic had ever been a Rosicrucian for to become one meant the complete denial or separation from the other. Throughout past history there are undeniable and indisputable records to prove that Roman Catholics, including large numbers of Jesuits, have been devoted students of the Rosicrucian teachings, and that a large number of Roman Catholics have been active workers in the organization. This is true today also.

In the second place, I want to say that it is perfectly true that the doctrines of the Roman Catholic Church need fear no comparisons of any kind and this is likewise true of the Rosicrucian doctrines. Certainly the two systems of study are not rivals in the essential elements. Most certainly there should be no antagonism in both the Rosicrucian and Catholic systems if the student is inclined to be profoundly religious and spiritual and is of the Roman Catholic faith. It is untrue that the Rosicrucian philosophy is a hodgepodge of pantheism, Theosophy, and Buddhism. We are accused by many persons of having a purely Christian philosophy, while those of the Jewish faith are just as enthusiastic in their statement that they sense throughout our Rosicrucian teachings a distinctly Jewish trend of thought. We are happy also that the Moham-

medans and the Buddhists and others say that they find in our teachings certain thoughts between the lines and certain phrases between the paragraphs that illuminate their distinctive religious views. On the other hand, there are Protestant Christians—and many of them—of the more narrow orthodox character, who have been vociferous in the past in denouncing the AMORC as an atheistic movement. We see, therefore, that each one views the Rosicrucian teachings in the light of his own pre-conceived ideas if they are antagonistic, or in the light of his special interests. Those who are of the Buddhist faith will find many things in the Rosicrucian teachings that coincide with the teachings of Buddha, or seem to do so, and these persons ignore or set aside any thought that is not agreeable. Persons of the Jewish faith delight in seizing upon certain ideas in our teachings that substantiate the Jewish creed and doctrines and unconsciously negate or set aside those things which are contrary. And so it is with each one.

To those who are narrow in their belief to such an extent as some of the Baptists in the southern states, for instance, who hold to the belief that any secret or semi-secret organization is sinful, the pre-conceived idea that AMORC must be atheistic is strengthened by their biased reading of our literature and by their view of our movement through the colored glasses that they have arbitrarily selected.

Now the truth of the matter is that the Rosicrucian philosophy is broad enough for persons of every religion to find good without any disturbing factor that would warrant them in abandoning the beautiful things, the helpful things, they have found in their own religion. Certain it is that the very last thing that the AMORC desires is to have any member abandon his religion or his church because of his interests in or study of the Rosicrucian principles. We would far rather have a member resign from the Order than resign from his church. The churches of the world today need the support and strength of their membership. If our teachings and our humanitarian activities and our revelations of fundamental truths do not strengthen a person's spiritual view-point and encourage him to live a more devout and holy life along with a more practical and useful life in worldly things, then we are failing in our mission and in our high purposes. In every possible way we have suggested and urged that our members turn their thoughts equally to their church and their selected spiritual devotions and not ignore these in preference to our studies.

If there are any points or seeming points in our teachings which, through misunderstanding or wrong interpretation, appear to be antagonistic

to or different from the spiritual and religious convictions of any one of our members, we urge that these points in our work be set aside, ignored, and looked upon as though they had never been uttered, for there will still be a residue, a remainder, of knowledge, of philosophy, of truths, of helpful information that will be of great value to the student even after he has eliminated from our teachings and from his consciousness anything that we may have said or seemed to have said that was contrary to his religious convictions.

For this reason a devout and sincere Roman Catholic can remain such while still being a sincere seeker for truth and delving into the Rosicrucian philosophy for such revelations as will help him to find the truth. The Rosicrucian Order does not fear comparisons for the same reason that the Roman Catholic Church need fear no comparison. Truth is truth, and only man-made inventions of fact tremble in the light of comparisons. The priest who informed our good Frater to continue his studies until he was capable of making a proper decision between them was wise indeed and there are hundreds of Roman Catholics in our organization who are doing that very thing. But we have teachers in Roman Catholic schools and colleges and even priests themselves who are studying with us and who take this same view. We have been happy, for instance, at each of our Conventions here that when the members in attendance divided themselves into religious groups to go to various churches, there was always a large number of Roman Catholics present who went daily to a Roman Catholic Church in this city. We are happy over the fact that we have had Roman Catholic priests and representatives of the Roman Catholic Church visit our public meetings here. Certain it is that we have the highest regard for individual devotion and we say over and over that there is no one thing in life that is so personal and so intimate to the individual as his religion. We have been happy to join with the Emperor of Europe in his appeal for international Rosicrucian cooperation in attempting to prevent any further persecution upon the Roman Catholic Church in Mexico or other countries or upon any religious denomination, for we realize that in any attempt to break down the public faith in religion or in any creed or doctrine there is grave danger of turning the tide of civilization's culture backward.

All we can say to our good Frater in Rochester is that he must listen to the voice of conscience in addition to the good advice that his fatherly priest has given him. If he feels that in his weakness of mind power and ability to resist temptation, he may be led from his church through anything contained in our teachings, then he should

resign and our blessing will go with him. But if he feels that he can benefit by some of our knowledge, ignoring that which he cannot accept, and that some day he will be better able to decide what will constitute the best course in life for him, then we shall welcome him to continue with an open mind but ever mindful of the still small voice within, encouraging him to be as equally devoted to his church as he is devoted to our studies.

Rosicrucians and War

The accuracy of many of the predictions contained in the little pamphlet entitled *1935 and Surprise* has brought us a great many comments from various parts of the United States and Canada. Many of these comments refer to the fact that it is quite evident at the present time (March 1) that Europe is in a more peaceful situation today than she has been in a long time. At least the eminence of war is not a disturbing factor and we do find many of the leaders of European countries, outwardly at least, expressing their desire to preserve peace and prevent war. This is quite a different attitude than was anticipated a year ago when it was commonly believed that many of these leaders were preparing for war and anxiously desired war.

Because of our many statements in our various early books about the conditions throughout the world and especially regarding warfare, many of our members have written asking what the Rosicrucian viewpoint is of war and international conflicts. Many times we are asked whether true Rosicrucians or mystics of any kind would participate in war or take up arms of any kind under any persecution and destroy human life.

In answer to these questions, I would like to say some things to the Forum this afternoon and have these remarks printed in the Forum magazine so that our general membership may understand just how we feel and what we believe in this regard. The AMORC in every land of the world today is doing its utmost to express a genuine patriotic spirit, just as it has for many years. Speaking in behalf of AMORC for North America, I would like to call attention to the fact that its earliest oaths or obligations issued in 1915 and carried into all of our branch activities throughout the past years have contained a definite statement to the effect that the initiate, the candidate for membership, pledges to honor and respect the flag of his country and, furthermore, that he will not be engaged in any occupation or profession contrary to the laws of the country and that he will live the life of a good and useful citizen. The American flag has always appeared in the lodge room of every one of our temples in

the United States and the Canadian flag in the Canadian temples and the Mexican flag in their temples. The same is true of our branches in the Spanish American section. We do not flaunt our patriotism by repeating at our ceremonies a number of prettily-worded patriotic phrases, but it is a fact which we can show by our files here containing correspondence that has passed between us and scores of persons, that we have refused membership to applicants who have stated that they would not sign our preliminary oath and promise to honor and respect the flag of the country. We do not want atheists or radicals in religious or political thought nor destructionists in civic matters within our ranks at any time, and we hold that it is our right to remove from the membership any person who is guilty of treason or any other minor offense that would classify him or her as being in sympathy with the radical element that seeks to break down a true and patriotic support of the country and its rules and regulations.

It is also true that as Rosicrucians, as mystics, as lovers of human beings, we decry warfare of any kind at any time, anywhere. We hope and pray that our country will never be involved in any further wars and we hope and pray that every one of the countries in which the Rosicrucian Order exists will never be involved in any wars and that never will civilized human beings be called upon again to take up arms or to use other methods of destroying human life or of bringing transition, suffering, pain, torture, or unhappiness to other human beings. Naturally, we will not seek opportunities to make war or to join in warring activities of other countries. We are not simply "conscientious objectors" against using any means for destroying a fellow being. We look upon that term as one that has been greatly misused by those who were more or less cowardly or hypocritical. We are objectors to all kinds of war. We are objectors to any kind of human intolerance and suffering. But we are first and above everything else believers in the integrity of our country, the sacredness of the flag under which we live and our duty as citizens to support the country, the government, and the flag which protects us wherever we are living as citizens. For this reason, if our country, wherever we may be, was attacked by an enemy or endangered in any way and needed our services to protect our flag, our institutions, our government, and our people, we as citizens will be found in the ranks ready to do our duty with a prayer on our lips that God forgive us if we ere, for we believe in fulfilling our duty and doing so without quibbling or argument.

Our Order in its present cycle was very young when the United States went into the World War in 1917. Along with many organizations

and millions of good American citizens, we hoped and prayed throughout 1916 and part of 1917 that our country would not become involved in the World War and that the terrible warring conditions in Europe might cease without the continuance of the loss of life. We did what little we could to discourage the talk of war, the thought of war, and the ambitions on the part of a few to agitate for war. We were sorry to see thousands of young people who had seen none of the experiences and disastrous results of war, becoming enthusiastic over the possibility of the United States entering the war simply because of the thrill of marching to exhilarating music and of wearing a uniform and entering into all of the other glamorous features of warfare. We were not alone in this attitude, for all of the leading adult, cultural, and religious organizations and groups in North America took a similar stand. But when our nation did enter into the foreign war there was no refusal on the part of every Rosicrucian to register properly with the authorities, to willingly submit himself to the call of duty, and to participate whole-heartedly in the support and protection of their countries. I do not know of a single instance of a member of our Order who attempted to evade his duty with any subterfuge. Not one of us asked to be excused because of our convictions, beliefs, or emotions. We would have enthusiastically supported any proper and humanitarian movement that could have been effective in preventing the World War or in bringing it to an immediate end, but since these things could not be done we accepted our duty and made ready for our country's call.

I am happy to say that during the National Convention of AMORC held in New York City in the summer of 1918, we had many officers and members present in their country's uniform, having secured permission from the various camps to attend one or more sessions of the Convention. I am happy in the fact that the Supreme Secretary of the Order at that time was an officer in the United States Army. I am also happy that one of the principal workers of our Rosicrucian staff in New York was a commander of one of the Navy's transports carrying our men safely across the seas. I am happy in the fact that another one of our members was engaged in very confidential services at Washington as censor of public war information and that other officers and members of our Order were doing their duty in support of our country. Tribute was paid to them throughout the Convention and all of us were happy that a huge American flag hung in the public hallway of our Supreme Temple and alongside of it a banner containing many stars, each star representing a member of our Order who was then in actual service. Not one who attended the Convention in 1918 will fail to re-

member our service banner, our prayers for those who were represented by the stars on that banner, and our enthusiastic speeches in behalf of the Order's patriotic attitude.

Today we have members in every branch of the Army and in every department of the Navy. We have men who hold important positions in various confidential or secret departments of the government. We are proud of the fact that these members are 100% loyal to the flag under which they live and the country which protects them.

As I have intimated above, we do not make a grand stand play of our patriotism. We do not run a red, white, and blue border on our literature, nor wave our country's flag on every platform wherever we give public lectures. The American flag flies daily on the grounds of Rosicrucian Park and on patriotic holidays is raised before our administration building. In Canada and other countries our members take this same patriotic attitude. Our patriotism is in our hearts and not simply on our sleeves. Years ago we adopted as a slogan for our patriotic activities, "Evolution, not revolution for our country." We hope that human beings will evolve to a point where they will not try to settle their national or international disputes by the destruction of other human bodies, but until we do evolve to that point where warfare is *unthinkable*, we will continue to deplore it and to pray for its elimination, but when duty calls we will recognize the fact that since we ourselves are part of the defense of our country and must not shirk our obligations as citizens, we will obey the call and leave in the hands of God the Karma that we may create.

"Are You A Boss?"

Here is an interesting thought that has been brought to our attention by a number of members in whose homes Rosicrucianism is an important factor. I presume that every one of you knows how happy we are over the fact that in many homes of North America there are two, three, four, or even more members of our Order living and working harmoniously in accordance with our teachings and principles. There are a very large number in which both man and wife are enthusiastic advocates of our principles. But the question has arisen among some of them as to "who should be boss." By this they mean that the teachings and principles of our organization have tended to eliminate from their homes the former dictatorial attitude assumed by either the man or the wife and that now their home is being conducted in a sort of mutual understanding system that eliminates a boss. But in other cases there seems to be some doubt as to whether there should not be some form of directorship in order

that the integrity of the home as an institution might be maintained.

In this regard I want to say that a home is just like an institution of any kind and like a school, college, fraternity, or a nation. It must have a director or a group of two or three who act as directors and who also assume the responsibility of the institution or the organization. There cannot be a group movement without a head or a leader. The moment you attempt to take a disorganized group of persons and organize them you find yourself forced to place someone in charge of the organization in order that the organization may be completed. No matter how you may group a number of persons by forming them into lines or into segments, or sections, or companies, or lodges, or classes, ultimately and finally there must be one or several persons appointed to govern and direct these segments, and one person to be the chief of these directors or leaders.

Herein lies the principle of autocratic government and control. The word autocratic has gradually taken on to itself or has been surrounded with a very unfavorable meaning in the Western World. There is a tendency to think of an autocrat as a tyrant. It must be evident though to every thinking person that an autocratic ruler or governor who is proud of the organization, group, or people under his authority, would tend to do his utmost to make them happy, to please them, and thereby strengthen and nourish the institution, organization, or nation over which he rules. Tyranny would destroy it. In every case where tyranny has been the key-note of autocratic power, the institution or nation under the autocrat has weakened, diminished, and ultimately disappeared. A democratic form of government is almost impossible in its theoretical perfection if a group or nation of people is to be held together successfully and contentedly. Democracy in the United States, as we have said before, has not failed because it has never been completely tried. We have never had a perfect and pure form of democratic government and it is doubtful if such a form of government could ever exist or even be formed. It is not true that in the United States or in any other country the individuals as citizens have a 100% say in the creation of the laws that rule them, in the direction of those laws, or in the operation of them, nor in the selection of the persons or person who direct the government.

Looking at it from the fraternal point of view, which is the one with which we are most familiar, there is hardly a fraternity or sorority or other peaceful organization in the world today that does not have a more or less autocratic form of government, or with certain autocratic powers placed in the hands of one or a few governing minds. Even those organizations which do not claim to have an autocratic form of government have autocratic

principles in their various rules and regulations and the autocratic power is exercised from time to time in a way that is satisfactory to the members and never obnoxious except to the individual who has attempted to disturb the peace and harmony of the organization and finds that he is being hampered or limited in his attacks by the autocracy of the organization. Certain it is that the Rosicrucian Order has had an autocratic form of government in all of its past history and in every land. And it is also certain that this has proved highly successful, highly pleasing, and wholly efficient. From the expressions of our members at our last Convention, and at previous conventions as far back as 1917, it was apparently the unanimous opinion of every one of the delegates and members that an autocratic form of government for the Rosicrucian Order was ideal because the principles of the organization itself made it necessary that such autocracy be representative of the autocracy of the Cosmic laws and of the Cosmic principles under which man must live whether he believes in autocracy or not and, therefore, the organization would operate in accordance with universal principles for the utmost benefit of all. In the home the directorship of affairs should be vested in one or the other of the older or most experienced members of the family. This does not eliminate the free expression of opinion and it does not hamper the fulfillment of individual desires, for the autocrat or leader, director or "boss" who is proud of the institution under his directorship will be happy to listen to the desires and wishes of the others and will find joy in meeting the recommendations and necessities of those whom he serves.

Dietetics

Our next question pertains to the matter of diet. Once again I want to say before this Forum that too much attention is being paid to specific diets and not to the general principles of diet. It is a fundamental fact in the laws of nature and in the experience of all human beings that a daily diet limited to one or two articles of food is a serious error and means the breaking down of health and the normal condition of the body no matter what the articles of food may be. Recommended diets, therefore, that consist of just pineapple, or bananas, or grapefruit, or of rye bread, or cardboard crackers or something of the kind, no matter how strongly recommended by physicians, or no matter how wonderfully advertised, are wrong and injurious. Some of these may succeed in reducing weight or taking off the curves from the body, but they are also going to reduce the functioning of some of the glands, they are going to impoverish the blood, weaken the body, cause muscles and tissues to become subnormal,

and there is going to be an ultimate effect upon the heart and vital organs that may never be corrected. Reducing the quantity of food and altering the nature of some of the food are the two safe and dependable ways for reducing the weight of the body and the reverse of this is true for increasing the weight of the body. But beware of specialized diets not prepared for you by a conservative, experienced physician who has examined you and knows exactly your condition and what you require.

Our members who are interested in this subject would do well to read the book, *The Spiritual Property of Food*, which deals with the methods of making the body more nearly perfect and vital in every way. This book can be secured for a few cents from the Supply Bureau here at Headquarters. (50c postpaid.)

Rosicrucian Antiquity

Our next question deals with the history and antiquity of the Rosicrucian Order and rather than take your time to read it, I want to say that we often receive letters and comments of this kind and we have passed them over as being unimportant here in our Forum. Our book entitled, *Rosicrucian Questions and Answers with Complete History of the Order*, deals with this subject sufficiently and if anyone has not purchased a copy for his own library, he will find a copy in most of the large public libraries throughout the country.

There are certain traditions, land-marks, principles, and secret laws which have come down through the Rosicrucian Order from antiquity and these we are preserving and perpetuating and expounding to the very best of our ability. But we are not a group of lovers of antiquity nor devotees of ancient lore. We do not study Rosicrucianism because it is old or antiquated, traditional, secret, or historical. We study Rosicrucianism because it is practical, useful, helpful, inspiring, and just as valuable to us today as if it had been made in a modern institution to meet our modern requirements.

We may honor and respect the past and pay adoration to our ancestors, but after all is said and done, we are living in the present and building for the future. The past is not forgotten but it is finished. We have only the shadow of it now. It cannot affect our future through our knowledge of it. Whatever effect upon us the past has had, is with us regardless of our study of it. The only way we can overcome evil influences of the past or improve any good ones that have been inherited by us or passed down to us as a heritage, is through our method of living now and the way we take advantage of the good things and seek to modify those which are not good.

There are certain features of our Rosicrucian work which are positive identification marks of its antiquity and of its connections with the past. These things are known to thousands of our members who have gradually been prepared and qualified to understand them. They have devoted their lives in the future to the perpetuation of these landmarks and ancient principles, but in the meantime they are also devoting themselves to giving to mankind of the present day the very best of our civilization's advantages.

The Man Who Came Back To Life

We have had a flood of newspaper clippings and letters regarding the man in England who was proclaimed "dead" for five minutes and then came back to life to tell a strange story. Scientists and physicians who were present or investigated the case say there is absolutely no question about the fact that he was in every physiological sense absolutely "dead" for approximately five minutes. So far as medicine and surgery are concerned, during that period the man was ready for burial and a return of life was not only unexpected but deemed impossible. What these men do disagree about, however, are the experiences which the man had during his period of suspended animation. He did come back to outward life which proves that despite claims of the physicians and scientists, he was not "dead" to the extent they believed. The silver thread that united him with Cosmic life had not been severed, although his body was as relaxed and motionless and as unresponsive as any body that had ever been prepared for burial.

What this man says he saw or experienced, felt and sensed, during those five minutes may be smiled upon by the physicians and scientists and may be considered unimportant by them, but to us his story is important because it confirms and ratifies similar stories told in various parts of the world in different ages of time by persons who never contacted each other and were not familiar with the experiences of the others. I am not going to take time here to review this matter because we have already discussed in our Forum the experiences of persons in such a state and we have published in *The Rosicrucian Digest* in the past several years, one or more articles dealing with this matter. But it is a fact that persons in such a state are on the borderline of transition where they are conscious of both the physical existence on earth and a spiritual existence that lies just before them. Their descriptions of what they hear and feel and of what occurs in this borderline are illuminating to mystics and to philosophers but of no importance to the multitudes and of no signifi-

cance to the theories and practices of medicine or surgery or therapeutics generally.

The Movement of Electrons

Recently another scientific achievement has been publicized in the newspapers and magazines and it has aroused considerable interest among our members. Photographs have been taken of the movement of small groups of electrons and these photographs show that negative electrons move in a circle in one direction and the positive ones move in a circle or curve in an opposite direction. The important thing that science has noticed about these movements is that electrons in moving through space do not go in a straight line but in a very graceful curve and that the curves are in various directions.

Our members and students will realize that in various monographs of our different grades this point has been explained for many years. We have often called attention to the fact that many peculiar points or spots of soft light that move through a darkened room when one is in deep concentration or Cosmic attunement are the result of an electric or magnetic effect upon the spirit energy in the room and that these movements in curves, as though little balls of soft light were moving in sweeping curves across the room, are proofs of Cosmic laws. These recent scientific discoveries confirm again the statements that have been made in our teachings for so many centuries.

Prenatalism

Our next question is from our good Soror in Idaho who asks whether we can explain why the prospective mother becomes supersensitive to various conditions.

I think all of you are more or less familiar with the fact that certain customary desires, habits, preferences, and enjoyable things in life take on a different color or a different nature to the prospective mother. She is often puzzled by the radical change in her desire for food, sometimes having a deep longing for things that at other times she would not desire at all. She becomes sensitive to noises, sounds, and atmospheric conditions that might otherwise pass unnoticed. She becomes especially sensitive to the thoughts and inner emotions of persons whom she contacts. Certainly in all of this we see a great universal law at work. The psychic side of the prospective mother is highly developed or awakened at such a time because the psychic functioning within her is carrying on its work to as great a degree as the physical part of her body. While at other times throughout the years the psychic nature within her may be more or less dormant or inactive, it

becomes highly active and highly sensitive during the prenatal period. This is because the development of the processes going on require the co-operation of the psychic system as well as of the physical system and it is because this psychic part of the prospective mother is highly attuned with the Cosmic during this period.

It is significant that very seldom do we find a prospective mother turning her attention toward things of a lowly or less elevated and less cultured nature. Seldom indeed, except in extraordinary cases of mental unsoundness, does the prospective mother lower her ethical standards or lessen her desire for the beautiful, wholesome, clean, and pleasant things of life. It is a notable fact that the beautiful things, the sweet and kindly things, the things of nature, and music appeal to her more strongly than at any other time. Even in the slums and among the most primitive races where the environment is not contributory to any high degree of the cultural and ethical advantages, the prospective mother does try in every possible way to improve her environment and her condition. The beam of sunlight coming through a shutter into a darkened room that may never have seemed of importance becomes highly significant, very inspiring, and encouraging to the prospective mother. The coarse, uncouth, uncivilized, or uncultured habits of those around her become annoying. Either consciously or unconsciously the prospective mother seeks to lift herself up to a higher plane during the prenatal period and this has its effect upon the unborn and eventually upon the races of men. It is just another beautiful example of God's laws at work.

"Relativity and Reality"

In connection with the interesting subject of reality and its relation to actuality and other objective sensations in the world, I would like to announce to members of our Forum that a book entitled, "Relativity and Reality," has recently been written and published by Mr. G. H. Paelian. Those who are interested in the profound side of relativity will find this book very helpful, for it is written in a very clear and definite manner and it is one that we can recommend to those who are truly interested in this subject. The book can be ordered through any large book store and will make a good addition to the scientific library of those of our members who are interested in the theoretical and academic discussions of the subject of relativity.

Was This Chance?

Here is an interesting problem for our Forum members to discuss among themselves and for other members to think about. We often read

about things occurring by coincidences or through chance. We wonder how often we attribute to so-called blind chance something that was really ordained by Cosmic law.

Frater Dr. Grover of Colorado calls to our attention the fact that a postcard bearing the notice of an important meeting of a Denver organization was properly addressed and mailed to another doctor in another office building in the same city at least four miles distant from Frater Grover's office. Frater Grover had an important function to perform at the meeting announced on the card, but was unaware of the precise night when the meeting was to be held. The doctor to whom the card was addressed had no important place in the meeting and it was not vitally necessary for him to be present. No notice of the meeting came to Frater Grover but the postcard addressed to the other doctor in a building four miles distant was delivered by the postman among the letters and other things handed to Frater Grover. The mail for these two doctors does not go through the same branch post office and is not handled by the same carrier or postman. What caused the postcard addressed to the one doctor to be delivered to the other doctor, thus enabling the one who should be at the meeting to have proper notice of it while the other doctor received no notice of any kind? Was that a manifestation of the so-called law of chance, or was it in accordance with some Cosmic decree?

Reincarnation and Paradise

One of the questions constantly brought before our Forum is this: If there are no new souls being created in the present time, then all who now live on the earth plane or all who are in the spirit world must have lived and existed in the past and, therefore, the population of the world has been the same throughout all ages. Is this borne out by any evidence that has been found?

This question and similar ones contain a few assumptions or at least one assumption that is not correct. It is to the effect that if no "new" souls are being created now, then all souls existing in the world today have lived on earth in the past. From our understanding and observation of the Cosmic laws, we are inclined to believe that in the beginning, when God created mankind as a distinct type of being and decreed that souls as part of his own consciousness should exist as segments and become incarnated in physical bodies, there was created a Paradise of Souls in which all of the segments of souls that would ever exist in this universe were spiritually formed in a spiritual matrix. Out of this matrix or Paradise come from time to time those souls which will have their first incarnation on earth and in this manner new incarnations are added to the world's population;

but they are not new souls since they were created in the beginning of time and have existed as spiritual entities unincarnated ever since their creation.

Of course, this is a subject upon which it is difficult to secure any proof and regarding which we should not even think of trying to secure positive evidence. We can only judge from revelations, impressions, and spiritual messages that come to us in our own consciousness. It is something that is undoubtedly solved by those who discontinue their existence here and continue it in the spirit plane of consciousness, and from this source alone can we derive any impressions that reveal the truth to us. In accordance with this hypothesis, the spiritual population of the universe is the same today as it was when God first ordained that there should be man and woman as expressions of His spiritual being. This spiritual population will never be more or less than it is now and has been.

Eternal and Immortal

One of our good Fratres asks us to call attention to the fact that there is a difference between the terms eternal and immortal. Eternal implies never having had any beginning or any end while immortal implies that there will be no end. The soul of man is immortal. It did have a beginning but it shall never have any end to its existence. God is eternal since He had no beginning and will never have an end. This distinction should be kept in mind even though at times we are careless in the use of these terms and use them synonymously. The earth is immortal since it had a definite beginning and will never have any definite ending, but the spirit and consciousness of the Creator of all things is eternal. There are not many things which we can classify as eternal, but there are many things having the element or quality of immortality.

Judases

We have here an interesting question from one of our Fratres in a foreign land who says that he has noted from his correspondence with many members and from the reading of our publications that in the Rosicrucian Order generally there has been a casual increase in the number of Judases. He says that he notices that every year or so the number of Judases in the Order is increased by one. He would further like to know why these characters are permitted to remain in the Order long enough to cause trouble before being expelled and whether in another incarnation these persons or types of beings will find their way back to the Order to cause more trouble or to benefit by their lessons here.

Judging from universal conditions throughout the ages and from the activities in every organization, human made or divinely made, there is one Judas to every circle of persons devoted to the spreading of the Light or the evolution of man's best interests. If the organization or group of persons is small, there will be one Judas in a circle of twelve beings; if the organization is very large, there will be one or two Judases to every circle of 144 beings; if the organization is still larger, there will be three or four Judases in each circle of fifteen hundred or more beings. It is apparent therefore, that as the circle enlarges in number of beings other Judases will be added to the circle in proportion to its number of beings.

Now these Judas characters have a definite place in the scheme of things. They represent the evil forces, or dark forces in life which agitate and which constantly challenge the constructive powers and activities of the forces of life. If there were no such thing in the electric circuit as a small globe containing a wire of high resistance, the electric current flowing through the wires in our homes and offices would never produce any light to dispel the darkness. The resistance offered by the fine wire acting as a challenge to the flow of electric energy, attempting to stop it, curtail it, to checkmate its rhythmic surge, is what produces in the electric globe a light. In many forms of modern electrical equipment, even in our modern radio, it is the resistance in the circuit in the form of fine wire or condensers or other things that brings forth a manifestation of the power and energy flowing through the circuit and which would otherwise remain undemonstrated.

In the development of character and personality the obstacles, the resistance, the challenges, are the things which bring forth the demonstration of latent or inherent or acquired faculties and abilities and it is through the repeated necessity of exerting these faculties and these abilities to overcome the obstacles and resistance that character unfolds and personality develops and mastership is attained.

In our social and business affairs it is competition in the form of resistance that brings forth our best efforts. It is because of our desires and the difficulties in the way that urges man to reach to a greater height of his natural powers and to a greater extreme in his fortitudes that makes for success. If all the evil represented and personified by Satan were eliminated from our lives the power of goodness would be left unmanifest and by the lack of comparison would remain unqualified and perhaps unknown.

So far as the Judases in the Rosicrucian Order are concerned, we sympathize with them for the difficult positions they occupy in life, for the unhappy and unfortunate work they are called upon to do, and for the natural disdain that is directed

toward them by those who are torchbearers of the Light. Until these characters take up their activity and mission in life as Judases and begin their challenges and present their resistance, creating their obstacles and attempting to undo or prevent the good carried on by the other, they render no service and are of little value. They do not succeed ever in destroying or in completely and permanently preventing the greater Light from shining or the stronger beam from manifesting. Whatever delay in the progress of Light is brought about by their activities, ultimately results in greater Light and in greater activity. Our principal efforts must always be directed in trying to prevent the unsuspecting and the unknowing ones from being unfortunately influenced by the falsities of these Judases. For that reason we must fight against the activities of each and every Judas and expel him from a position where trusting ones would be unsuspectingly influenced by his high position. But we must never attempt to visit punishment, suffering, or pain upon any Judas, for he is worthy of our sympathy and our help as a part of the universal scheme, as an element that in a destructive manner is laying the foundation for reconstruction and in a challenging manner is bringing forth the best that is in us for the ultimate good of all. It is in this way that our organization has dealt with each and every one of its conspiring Judases even to the present moment. There is not one of them to whom we would not give a helping hand in any sorrow, or food, or clothing, or risk our own lives to save them from an unfortunate and untimely situation of pain and suffering. We have made that manifest in so many ways that we need not even attempt to refer to a single instance of our past activities and our present attitudes to support these claims. Nevertheless, we shall be relentless and indefatigable in our protest and in our determination to prevent and overcome any undesirable, destructive effects, and in these extraordinary efforts of ours we shall gain strength, gain greater power, distribute greater Light, and eventually make greater friends. Nothing can destroy the organization, nothing can prevent our North American Hierarchy of the Order, nor the Hierarchy of the Order in any other land, from continuing its avowed purposes or prevent any of the present officers from carrying out the sacred promises and pledges that they made to the Cosmic and to the Masters, visible and invisible, of our sublime Order. This is not merely a prediction or a prophecy but the statement of a Cosmic decree and regardless of how seriously, how costly, and how sadly we are forced to labor and to meet the unpleasant, unkind, and incorrect activities of these representatives of the darker forces, and regardless of how greatly we must personally suffer in time, labor, and mental

concern, we shall carry on without one degree of concession to the fictitious claims and attitudes of these Judases.

As to whether they will learn lessons in this incarnation that will place them in a different and more fortunate position in another life or whether they will again take up the spear instead of the cross and ensconce themselves with the serpent of falsehood rather than the rose of truth, is something we cannot tell nor foresee.

Black Magic Again

It appears that our discussion of the subject of black magic which appeared in the February issue of the Forum magazine asked our members to think of the matter and to send us any definite proofs they had of the existence of black magic as an actual force or power that could be used by individuals deliberately, wilfully, and knowingly in a destructive manner on the minds or bodies of other persons. There has come to me a mass of letters and comments on this subject and among these there have been a dozen or so letters claiming to present positive proofs such as we solicited. After carefully examining these so-called proofs, I find that not one of them actually proves the existence of a personal power that can be used wilfully and deliberately and systematically for destructive purposes against the person of another individual.

In nearly all of the cases submitted as proofs there was revealed that just as we have always known, there are certain individuals whose natures, personality, aura, manner of speech, appearance, and other qualities arouse antipathy, distrust, ill-feeling and other objectionable sensations in persons, and at the same time occasionally arouse in other human beings certain emotions and passions of a primitive nature. Very often persons come under the "spell" of these characters and when their emotions or passions are aroused the most primitive of instincts become awakened and the persons yield to temptations, yield to urges from within, and the harmful results that come about through this are then attributed to black magic. Psycho-analysis and the study of psychology make plain to us why many young women, for instance, of seeming refinement and with a good veneer of culture and with every opportunity and reason for living a life of decency, suddenly become infatuated or magnetized by the personality or some other qualities of some man and as a result the most primitive instincts and urges of the flesh are aroused and these young women yield to the temptations in a manner that they believe is uncontrollable and which they afterwards attribute to a personal power possessed by the man. In fancy they believe the man knew he had such a power and pos-

sibly had cultivated, developed, and practiced it until he had perfected it, and then knowingly and wilfully exercised that power for the sole purpose of mastering his prey. In this wise they build up in their minds (and always as a consoling explanation), the theory of genuine black magic.

Nor are young women the only ones who are influenced in this way and often submit to serious temptations that place them in unmoral and immoral predicaments or dethrone their virtues, cultured refinements, and higher attributes. Men, too, have come under the influence of women in the same manner. There is resident in every human being certain primitive instincts of the flesh, certain elementary passions that are aroused at times by other persons, by environment, and by situations. Sometimes a few glasses of liquor will arouse these emotions and cause a person of general refinement to abandon all of the high standards of life and to indulge in the most sordid and primitive of pleasures of the flesh. If all men and women were free of these weaknesses and tendencies of the flesh and of these primitive and elementary instincts, human evolution would be completed and we would have no reason for being on earth in incarnated form. It is because we still have these elements within us, even as you and I, of some nature, of some degree, that we are still here on earth learning the lessons of life, overcoming these things one by one, a little at a time. No two of us will fall within the spell of this influence and dethrown ourselves in the same manner or for the same person or the same situation, and for that reason we have no right to judge one another for these weaknesses, but neither should we blame it upon, nor attempt to escape our own responsibility by developing the idea that it results from some invisible or intangible power exercised by another person and against which we have no resistance, no protection, because it is a magical power possessed only by a few and having the sanction of nature's laws.

Visiting Headquarters

I do wish we could make all of our members throughout the country understand how glad we are to have them come and visit us here at Headquarters. Of course, a great many come at Convention time but there are many times throughout the year when our members go touring around the country or come close to California and with a little stretch of time and very little extra expense they could easily drop into this beautiful valley and spend a few hours at least with us. Our registry book of visitors shows visitors from all parts of the world and indicates that many hundreds of them each month become acquainted with Rosicrucian Park and its many buildings and

points of interest. As you know, we are constantly enlarging the grounds in Rosicrucian Park, widening our area, constructing new buildings, and adding decorative and artistic features of special interest. Right now two new sections of buildings are being annexed to the main group making the tenth and eleventh units that have been added to the original foundation and we have transplanted some large trees from different parts of the valley and we have much new shrubbery. We have plants, trees, and flowers and shrubs growing here that have been sent to us from all parts of the world and it is a veritable garden of international productions of nature.

I have before me a letter that I just received from a good Frater in New York City who visited us and I want to read you what he says about his visit to this place: "These few lines are to express my sincere appreciation for my wonderful visit recently to Rosicrucian Park. While I regret not having been able to meet you personally, our Grand Master, Dr. Le Brun, made up for it with his courtesies and kindnesses and my conversations with him were most helpful and encouraging. He has a fascinating personality and one can feel the high character behind it. The lovely feeling of fellowship and the spirit of kindness shown by everyone is something I shall never forget.

"Although I can easily visualize the Supreme Temple as I saw it and still sense the beauty and peace within, it is impossible for me to express in words the real joy I sensed through Cosmic attunement while within that sacred place. Soror Granander was a charming and efficient hostess and guide and a true representative of the Rosicrucian spirit. I enjoyed greatly being escorted by her throughout the museum and all the other buildings and a visit to each of the various departments where their operations and activities were explained and made enjoyable and enlightening. On my way home to the East, I attended the Sixth Degree meeting of Hermes Lodge in Los Angeles and was benefited again by the experience of listening to the weekly discussion of the lessons. I am leaving Los Angeles on Sunday to go by airplane and hope to be in New York in time for our next weekly chapter meeting. Again permit me to express my sincere thanks and utmost confidence in our Rosicrucian Brotherhood for it is the best organization that exists to give Light, Life, and Love to those who seek and who are ready to receive the Light."

We want each and every member to feel that at Headquarters there is the spiritual, esoteric home to which he may come freely and where he will enjoy every minute and hour of his stay. If you cannot come to the Convention in July, be sure to visit us some time throughout the year.

Musical Instruments

A number of members located in the West and connected with our work are deeply interested in studying music and in forming an orchestra to assist in musical exhibitions here at the Conventions or on special occasions and they would appreciate having the assistance of anyone who has any musical instrument to spare. If any of our readers have any band or orchestra instruments at home for which they have absolutely no use and desire to donate them to the Order, we will greatly appreciate it. Violins and other string instruments and some wind instruments are especially desired. We are anxious to secure a large bass viola if anyone has this cumbersome device lying around somewhere and not being used. If you are not sure whether the instrument you have will be of service to the organization, it will be better to write a letter to the Secretary to the Imperator about what instrument you have and would be glad to give to the Order and you will receive an answer promptly.

Mystic Pictures on the Eye

Once again the question has arisen as to whether a person who has just passed through transition very suddenly retains on the retina of the eye a fixed picture of the last scenes registered there by the eyesight.

It was common belief, even among those who were studying criminology some years ago, that if some way could be devised for looking at the last images left upon the retina of the eye of a person who met "death" suddenly, you might find there a picture of the matter or the scene leading up to transition. This matter is still considered seriously by many persons and is often used in so-called detective stories and pieces of fiction.

The whole catch of the false belief lies in the idea that pictures on the retina of the eye are cast there by the lens in the eye much as a picture is cast upon a photographic print by the lens in the camera. In addition to this weird supposition there is an idea that such a picture can become fixed or permanently registered or registered for a few hours on the retina of the eye.

Now the retina of the eye is not a smooth screen upon which a picture is cast like that from

a stereopticon or a moving picture projector, but a mass of nerve terminals, and the sensation produced by the lens in the eye is not one of a complete picture but of vibrations of light and color and intensity of vibrations of light. If we could see the retina of the eye during the time that a person is looking at even the brightest object we would not find that object clearly defined on the retina as is believed. Very likely we would see nothing at all and if such physical impressions were permanently registered on the ends of the nerves of the retina we would still have nothing visible to us. But the truth of the matter is that pictures as we see them with the eye are formed in the brain area of our objective consciousness just as sound is formed not in the ear but in the brain area related to sound. If the brain area that interprets sounds is affected in any way, the vibrations of sound striking against the ear drum will not produce any sounds in our consciousness. There are many forms of blindness that do not involve any abnormal or unnatural condition of the lens of the eye but of a condition of the retina or more particularly of the trunk line of nerves running from the retina to the brain. The vibrations of light that reach the retina are carried by the ocular nerves to the brain center like the vibrations of electricity are carried along a wire and in the brain area they are interpreted into or translated into consciousness of pictures and not into actual pictures. One might just as well think of cutting a telephone wire in half and expecting to find the words running out of each part of a wire during a telephone conversation, if you think that actual pictures are formed on the retina and travel along the ocular nerve to the brain. With the telephone it requires an apparatus to interpret the vibrations into sound. In the human body the apparatus for such interpreting is part of the brain and there the invisible vibrations of sight from the retina are interpreted into consciousness of pictures. The moment consciousness in the human body ends, the travelling of these vibrations from the retina to the brain ceases and there is nothing to be registered that would be visible or understandable to the consciousness of anyone else. So let us lay this particular theory and weird idea up on the shelf along with many other peculiar ideas. This one regarding the registering of sight impressions is the result of such an idea being presented in a novel many years ago wherein the imagination of the writer ran wild in introducing a very fascinating although wholly impossible idea.



The **DEVIL'S WORKSHOP**

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

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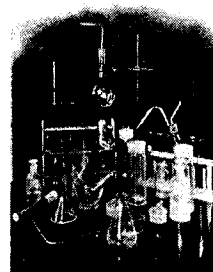
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Vol. V

JUNE, 1935

No. 6

THE FIRST CATHEDRAL

The groves were God's first Temples.
They still call man to worship and teach in many parables.
Now learn a parable from the Redwood tree.
He was centuries old in Abraham's day.
His life was half lived when the star of Bethlehem led the
Wise men to the Infant Saviour.
Yet he stands here in our forests still, speaking to all who
have ears to hear.
These are the things he told me—the secrets that have
made him the oldest of all God's living things.
To be content with small beginnings, for his seed is as
tiny as the mustard's.
To be patient with slow development, for he grows but a
few inches a year.
To stand straight, for only low trees can afford to lean
or stoop.
To grow so tall as to live always in the sunshine, for it's
the underbrush that hides God and the sun.
To outlive every hindrance, for while fire, storms, and
lightning kill other trees, he survives and never stops
growing.

—(From a bronze plaque in the Redwood Forest Res.)

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

I am very pleased with the response that has come to us through the mail regarding the problem presented in a recent issue of the Forum magazine pertaining to the amount of time and space devoted to various subjects discussed in the Forum. The concensus of opinion—in fact the almost unanimous opinion—of our Forum members is that it is far better to treat everyone of the questions as exhaustively as we may feel is proper, regardless of the amount of space that may be devoted to one question—and regardless of any repetition or duplication of ideas that may be expressed.

A great many of the letters received are from persons professionally connected with educational work and they very definitely state that the method used by us in our discussions and lectures is the ideal method for any department of education. The reiteration of an idea, expressing the principle from different angles or view-points, and repeating it a number of times with different associated ideas, aids every type of mind to understand the exact intention of the thought in mind and the precise relationship of the idea to the various phases of human experience. It enables the student to remember the idea without conscious effort of memorizing and relieves the fatigue of study.

The average Forum member stated that he would have no objection to an entire issue of the Forum magazine being devoted to the discussion of one subject if it were ever found necessary and that any attempt to try to present brief answers to a long list of questions in one issue would defeat the purpose of the Forum magazine. And so the matter stands.

One request, however, has made itself very definite in the letters received. That request is for a page or two in each issue of the Forum devoted to a few of the intimate details of what is going on at Headquarters. So many of our members find it impossible to come to California and visit us and yet they would like to know what is going on here at the center of all their thoughts and fondest hopes. We know that the members are greatly interested in Headquarters and every little thing that occurs here at Rosicrucian Park. Every suggestion that has appeared in our magazine asking for assistance or recommendations, donations to our laboratories, or any department of activity, has resulted in little gifts or the donation of specific articles that will be of help. The response has always been glorious

and with such enthusiasm that we know from the attitude taken by our members how closely they feel their association with us in our work here at Rosicrucian Park. So we are going to begin with this issue and have a page or two of intimate news at the close of each Forum magazine. If you like this department or section of the magazine, I would be glad to have you write to me and let me know about it, and if you do not like it, I would like you to tell me plainly why and give your good, practical, and logical reasons.

Certainly we are all happy that the work of the organization, and especially of our Forum department, is spreading so widely and that our Forum family is becoming larger each month. It is the personal contact with our members that is of constant value to all.

Fraternally,

H. SPENCER LEWIS,

Imperator.

Poisonous Fruits

In the April issue of our Forum magazine there were some comments regarding a discussion here in the forum about poisonous fruits, or those fruits which appeared to have poison on them due to the spraying of arsenic or chemicals by the growers of the fruit. One of our Sorores in the East complained that fruit arriving there from California or from the West contained poisonous spray with which persons had been seriously affected. Our investigation made since that discussion and letters that we have received from growers here in the West point out to us that our Soror in the East must have been deceived by someone, particularly the persons who sold her the fruit, if she believes that the poisonous fruit she bought was grown in California or shipped from California and the West generally. We find that very rigid laws have been passed by the government regarding the spraying of fruit in Western States and that every district has representatives who are seeing that the law is fulfilled and that no fruit is shipped out of the State and through the other States to the East without passing careful inspection, and when found to have on the outer surface any residue or any chemical that was sprayed upon the fruit, the fruit is rejected. In fact, all growers have been put to an enormous expense here in the West to build, buy, adopt and use complicated machinery for the sorting, washing, and cleansing of the fruit in the process of being packed, and

they have also adopted newer ways of preventing fruit from being affected so that the poisonous spray is not a necessity any longer. But the point is that in all of the Western States fruit inspection has become a very exacting and costly process and this is why most of the fruit from the West sells at a higher price.

It is believed that in some eastern sections a few growers of fruit who are attempting to avoid the law and who are not cooperating with the fruit growers' association and the other agricultural bodies have deliberately broken the laws and have shipped some fruit into eastern markets that was not carefully cleansed.

Anyone who buys any such fruit as appears tainted on the outside with a poisonous spray will do the public and the government a kindly deed and at the same time protect the integrity of the conscientious fruit growers of the country by reporting the case immediately to local federal authorities or to the police department or to any one of the fruit growers' associations.

However, the best way to eat any of the fruits in season is to thoroughly wash and cleanse the outside. None of these poisonous sprays ever contaminate the inside of the fruit or reach even through the skin even of such fruits as the peach, pear, and apricot and others that have very thin skins. If the outer surface is washed with cold water and rubbed a little and then rinsed, the fruit will be ready to eat. Poisoning from such fruit has not become an epidemic nor is it a very serious thing except occasionally here and there someone whose system is very sensitive to such poisons becomes affected by the eating of some pieces of fruit that were not properly cleansed.

Dieting and Starving

I do not want to be facetious in my comments this afternoon, although I cannot help seeing the humorous side of the subject that now comes before us. Really, if I had my choice between some of the special diets that are being recommended and used all over the western world today, I would rather starve. In the first place, most of these diets put you on a half-starvation basis and you starve with much inconvenience, whereas if you simply give up eating altogether, you would pass through transition much sooner and have less agony about it.

There is more real nonsense being published and written on the subject of dieting these days than at any other time in the history of civilization, and with much, much less benefit to man.

When my little dog, Buddy, was ill for a few days with a cold from playing around with the fish in our large fish pond and getting into the water when it was too cold, he had the good

sense or instinct or listened to the Cosmic directions well enough to cut down his diet and just ate a little grass and drank a little warm milk for a few days. I do not know what I would have thought if he had tried to send \$2 to some institute in Los Angeles, Chicago, or elsewhere for a box of the "Northern Star, Special Diet, Vitalizing, Health Building, Beauty Giving Food." Yet there are many persons in the country presumably having more sense than my dog who are doing that very thing.

In the first place, any specialized diet of a universal nature that is advertised and promoted is generally unsafe. When anyone tells you or recommends that you should adopt a diet that is exclusively of one form of food regardless of what that form may be, you should know right away that someone is trying to commercialize your belief in the need of a diet and that they are recommending something that is absolutely absurd on the one hand and dangerous on the other. The moment you try to live for a few days or a few weeks exclusively on grape fruit or bananas and milk or some fancy cardboard that looks like crackers, or crackers that look like cardboard, or on orange juice, or some sort of dried leaves that you brew into a tea, or on any one other thing, you are not dieting but injuring your health. It is true that you may cut down the quantity of food by doing this, but you are overloading your system with one kind of food and with just a few elements whereas your system needs more than just a few and the result is an unbalanced condition in your blood and in your entire body. If grape fruit or chocolate or any one other food had in it all the necessities of life for sustaining health, vigor, and the creative power that the body requires, it would have been discovered long ago, for ever since the ancient mystics sought the elixir of life and Ponce de Leon set out to find the Fountain of Youth, minds who are far more experienced in the subject of diet than you or I have been seeking the ideal food in one substance and they have never found it. It is true that chocolate contains more food elements than any other one natural product, but nevertheless, man cannot live on chocolate alone.

Now let me tell you something about some of these foods that you live on exclusively for the sake of avoiding starches and fats. Do you know that some of them actually contain more fat building essences and more starches than a regular meal would contain? Go and study the chemistry of foods and you will see how ridiculous some of these specialized diets are. When the grape fruit industry wanted to boost its sales, it found it easy to secure good talkers with a semi-scientific training and a small amount of conscience who were ready to talk over the radio and elsewhere and tell everyone they could live

healthily and grow thin by eating grape fruit exclusively. The same thing was tried with pineapple and then with bananas and has been tried with a great many others.

The only safe way to diet for a reduction of weight is to cut down not the kinds of food you eat so much as the amount of food you eat. Certainly cut down on the principal starch foods such as bread, potatoes, and beans, but make the small amount of food you eat each day as varied as possible. In each classification of food there are some essences, some extracts, some elements that are absolutely necessary to health and vitality. A person who desires to grow thin need not grow weak and sickly, for that will be a serious situation along with the reduction in weight.

But most of all, do not be tempted into buying Mr. and Mrs. Psychology's special box of Vital Food Tablets or Prof. Dollars' Cosmic Blood Tonic with the belief that three doses of this each day in a glass of water along with a reduction in diet or a fasting will bring about health and beauty.

"Headquarters In Los Angeles"

And in connection with the foregoing, I would like to call the attention of our Forum members to the following interesting facts.

Every few days we receive letters from members in various parts of the United States asking us whether we can give some information regarding institutions, schools, or societies that are advertising themselves throughout North America and which claim to have "headquarters in Los Angeles." Usually the person who writes to us in this regard says, "Since San Jose is so near Los Angeles, will you kindly tell me whether it is true that Mr. and Mrs. Blank have a large institution in Los Angeles and are recognized as the leading psychologist or leading dietitian, or leading healers or leading something or other in the State of California?"

Practically 90% of these people who advertise themselves as having large headquarters in California and especially in Los Angeles are unknown even to the post office let alone anyone else. Now it is true that there are not only 57 varieties of cults and "isms" in Los Angeles, but probably a thousand different ones. That is the reason that as far back as twenty years ago a leading magazine writer wrote an article about Los Angeles and called it, "Los Angeles, C. P." By this he meant that Los Angeles was chemically pure, to use a pharmacy term. He said that as he walked along the residential streets of Los Angeles he saw house after house, building after building, with signs on them indicating that every apartment, every home, was engaged in some movement, some "ism," some cult, or some system

devoted to the purification of man's body or man's soul. He said that if all of the practitioners in Los Angeles were to turn loose on each other they would turn the city into a chemically pure place. Fully 90% of the individuals or organizations advertising themselves throughout America as having big headquarters or large institutions in Los Angeles actually have either a very old building in which they occupy one or two rooms or have one office high in the upper part of a large office building, or operate from the front parlor of a little home somewhere. It is amusing to see four and five room bungalows in the outer sections of Los Angeles bearing such signs as "The International Institute of Metaphysics" or "The American National College of Divine Science" or "The United States University of Dietetic Regeneration." Those names look very impressive indeed on fancy paper and stationery and very often these persons say, "Our institution occupies an entire building on Randolph Boulevard in Los Angeles." When you once get to Randolph Boulevard and find that its extreme end runs into the surf and that the institute is just a little bungalow set in the midst of some vacant lots, you get a better idea of the power of words to create a picture that has no actuality.

It seems to be the idea of modern advertisers and radio lecturers and public platform speakers dealing with psychology, metaphysics, mysticism, and drugless healing that a headquarters in Los Angeles gives great prestige to their movement. I would have more faith in an institution that said it was located up on the top of one of the mountains of California than to hear that it was located in the midst of Los Angeles or Hollywood. This is no reflection upon the City of Los Angeles and of Hollywood and its many, many fine institutions of art and education, but everyone connected with those two cities regrets the manner in which the names of their cities are being used wrongfully by the thousand and one fly-by-night groups of individuals who are taking advantage of persons in every walk of life. Do not be deceived by large names or fancy terms in connection with an advertised product. A product can be mighty good and be sold from a small work room or factory in an isolated part of the country. Make inquiries, if you will, before you indulge in anything that is advertised with claims that are fantastic in connection with food, or with your health, or your education.

Rosicrucian Sunshine

We have received recently as part of the annual reports from various lodges and chapters, some mighty fine statistics regarding the activities

of the Sunshine Circles of AMORC. In most of the larger cities and in many of the smaller ones, the Sunshine Circles are doing excellent work in helping the unfortunate in many ways. I wish that every person who is inclined to help in this great humanitarian work would inquire of his chapter or lodge how he can assist in Sunshine work.

We have also received a report of the activities being carried on by the Sunshine Circle connected with the Rosicrucian Order in England. They are carrying on their work with a spirit of enthusiasm and sincerity that will build up for them a wonderful record in the next few years. The Sunshine Circle in London was organized under the direction of Frater Michaud and a group of enthusiasts soon offered their services in various channels while others made donations. They conduct weekly meetings at which time the problems of various unfortunate persons are discussed and plans made for assisting them. During the past few months they have been able to help in fifty cases of different problems and the reward for their devotion and sacrifice in service and time is in the very fine letters they receive from those whom they have helped. We are certainly glad to see that an additional feature of Rosicrucian activity originated here in the North American jurisdiction some years ago has spread to foreign jurisdictions and is becoming a permanent feature of the Rosicrucian system. We extend our best wishes to the Sunshine Circle in London.

Women Mystics

Our good Soror La Rocea of New Mexico rises now before us in our Forum and asks this very interesting question: "Why is it that there are more men that attain Cosmic Consciousness than women? Or is it not so?"

I am afraid that this is another example of the manner in which the advancement of women has been overlooked through man's egotism to make himself appear the great lord of the universe. We in the Rosicrucian Order seldom think of humanity with any sex distinction. From the earliest lessons of our teachings and from the reading of all the landmarks of the organization and its constitutional rules and regulations, we start as Neophytes to feel that men and women throughout the universe are equal in all essential things associated with the spiritual and psychic natures of human beings. We here at Headquarters are so accustomed to thinking of our Sorores in the organization as being co-equal with the Fratres in all of the stages of development and unfoldment that we have not noticed the fact that little is said in popular writings regarding

women mystics and the development of women in psychic fields. There is but one exception to this and that is in the popular literature regarding spiritualism, for in this we find that more women are mentioned as "mediums" or as "developed psychics" than men.

Reviewing, however, the literature of the orthodox and truly ethical literature of the psychic field, we find that many women are mentioned as outstanding characters in this field of study and unfoldment. And there is no reason why anyone should feel that women have not and cannot attain the same heights in Cosmic Consciousness as men. Analyzing the matter, there is only one explanation which I can find that accounts for the seeming lack of reference to women in connection with great psychic achievements. That explanation lies in the fact that very few women devote most of their time or all of their lives to this work, as have men, for the simple reason that the physical, worldly activities connected with organizations and movements, such as the Rosicrucian Order, have brought the names of the masculine officers and directors into greater prominence than the names of the women connected with the organization who are doing their work in a more private and personal manner.

Adrian Santi (Mrs. Jan Kubelik) is an outstanding character in the field of psychic unfoldment today and her record for a number of years in connection with this work has been well-known in various parts of Europe. She typifies, however, the position occupied by many women workers in the field of psychic development. She has not only changed her name in all of her writings and spiritual activities so as to avoid the appearance of being vain or proud, but in doing so she has adopted a name which a great many persons have looked upon as that of a male rather than a female. In fact, it seems to have been the rule in past years for many of the women in the Rosicrucian Order and in similar movements to adopt names that are rather indefinite so far as sex distinction is concerned. Marie Corelli was one who while featuring a pen name, so to speak, permitted herself to be known as a woman. Just why so many women in the field of psychic work have preferred to remain unknown is a matter for some special investigation. They probably have good reasons for it and are reluctant to explain them.

We know from our correspondence and from the weekly and monthly reports that come to us from our members that the Sorores of the organization are keeping apace with the Fratres in every phase of the studies and attainments of the various grades of unfoldment. I do not think there is any feature of our work that can be said to be more perfectly exemplified by the Fratres

than by the Sorores and certainly when it comes to the practical application of the principles in assisting members of the family, looking after children, treating those who are ill, and often in solving many of life's important problems as they relate to the family progress, the Sorores are just as active, if not more active, than the Frates, while the latter seem to direct most of their activities in broader channels covering wider areas of activities. We make absolutely no distinction in assigning problems or in judging reports or standards of progress so far as the Frates and Sorores are concerned and look upon both as equal in every potential possibility.

Jewish Influence In America

I want to interrupt the general discussions in the Forum this afternoon by introducing a subject that is not strictly related to our work and yet has one angle that is of interest to us.

There is much propaganda being spread in America today tending to arouse cries of hatred and prejudice by claiming that there is throughout the world and especially in America a form of Jewish radicalism or Jewish control of the government that is destined, according to the allegations, to wreck and ruin all of the United States traditions and the peace and harmony of the country. Recently this wild propaganda has been augmented by literature attempting to show that 70% of the persons listed as appointed officials under the authority of President Roosevelt are of Jewish birth or extraction. In studying the long list of names, most of them being Jewish, we discover, however, that those authorities who are of Irish blood and of the Roman Catholic religion, or of other blood and the Protestant Gentile religion, are not included in the list. It is much like a child going to the sea shore and picking up only the black grains of sand and coming back home to show his parents that the sand was black instead of white.

We are not going to discuss politics at all and I am not going to take much time to make the comment I have in mind. Personally, I am not concerned one iota whether a Jew, Gentile, a Roman Catholic, a Christian, or a person of any other religion is appointed or elected to take charge of any one of the departments of the United States Government, or to be president of the United States. I am concerned only with his worthiness, his loyalty, his service, and his efficiency. It may be that a little of the "Jewish business instinct" often jokingly referred to as one of the great assets of the Jewish people as a class, might be very helpful to the United States government in its present economical plans and in solving the great financial and business prob-

lems that face the country. But the fact of the matter is that the Jewish people as a class are not attempting to rule the United States or any other country of the world to any greater degree than are other classes of persons attempting to do so. From every angle and from every source of information which we can contact and which is revealed in the confidential reports we receive from all parts of North America and from foreign lands, there is not one iota of evidence to show that the Jewish people are any more ambitious in trying to operate the governments of the world than any other class of individuals. If more Jews succeed in becoming government officials than any other class of persons, it is something that the other classes should view with shame for themselves rather than fear for the results. We have always taken the attitude that if a rival in any business—even in our own field of activity—succeeds better than we do in any direction, the criticism should fall upon ourselves and not result in any condemnation of those who are more energetic or who succeed better than we do. In the business world a man in any line of commercial activity who is efficient and honest will blame himself if one of his rival business concerns steals all of his customers.

But when this form of propaganda is carried on with the additional purpose of arousing religious and racial prejudices and hatred, then it is time that we as Rosicrucians look upon it with an analytical attitude and be wary of the arguments that are used and the possibility of any of the propaganda influencing us in a subtle manner. The moment religious distinctions are brought forth in connection with political, business, or social matters, it is time for the Rosicrucian, the mystic, and the fair-minded person to lift his hand and demand silence. It is unfair, unreasonable, and generally unsound, because it is based upon false and deliberately misquoted and misinterpreted statements.

Fortune Telling Fraud

Every now and then we find in our correspondence throughout the institution a letter from someone who bitterly criticizes us because we do not include astrology or numerology in our teachings, and we find other letters from those who criticize us because we refuse to accept into our membership professional fortune tellers or those who are devoting their entire lives commercially to crystal gazing, star gazing, palm reading, card reading, and similar questionable practices.

There may be absolutely no harm in a person spending 25c to have his palm read, and I myself have indulged in this pastime while spending vacations at sea shores and summer resorts and

have had an excellent opportunity to study the psychology of the process used and the type of people who patronize such places. The real harm lies in the fraud that is generally associated with some phase of the fortune telling business in America.

Now I hope that no one is going to attempt to accuse me of condemning everyone who gives astrological readings or reads names by numbers and in other ways experiments with some of these theoretical sciences. But there is only one safe way in which to prevent a large amount of fraud that is being carried on in the name of such experimental sciences and that is to condemn the practices as they are conducted in America today. The laws of our land are not strict enough in this regard. The police do not have sufficient authority and power to prevent imposters and racketeers from using these experimental sciences and even spiritualism as a religion for the purpose of robbing people in the most clever and deceitful ways.

Here I have before me a letter from a member in Iowa who has only recently joined the organization and hopes through our teachings to learn more about the true mystical sciences and the theoretical and experimental ones with which he has had some sad dealings. I have promised to keep his case confidential and I will therefore relate it in a manner that will illustrate the elements of truth in his report and yet conceal the important points of identity.

Taking his case, therefore, as the outline of my story, I will say that a man is separated from his wife and is anxious to get in touch with her and to bring her back into the home and start life over again in peace and harmony. He is tempted by an advertisement in the paper which reads that a woman gives advice and help from the reading of cards and the palm and that she "charges no fee unless the person is thoroughly satisfied with the reading received." That is the way most of the advertisements read in the newspapers in order to encourage persons to come to them and to attempt to avoid the rulings of the law. Now our Frater went to just such a person to see if he could get any advice. He was despondent and at the end of his wits, so to speak. Any straw floating on the surface of the waters of life seemed to him like something that would keep him from sinking in his despondency. Until we are in a similar predicament it is difficult for anyone of us to judge what we would do in such circumstances. He went to the fortune teller and after being told that she would help him in certain ways and charge him only \$15 when she had produced some definite results, she finally told him this example of brilliant metaphysical lore: "The greatest influence in the world today is money. You are weak in your per-

sonal power to help me mystically and psychically in getting in touch with those influences that will bring your wife back to you. In order to make your personal power stronger, I recommend that you carry on your person a few hundred dollars. This will help me to draw upon your financial power, etc., etc."

Can you imagine such a statement being made without arousing any suspicion? And what an argument to use in connection with Cosmic principles!

However, our Frater started by carrying \$150, then \$350 and finally \$750 on his person. Then the suggestion was made that he bring her \$1,000 for her to carry or keep in her Bible in her little sanctum of fortune telling. This he did, and with the \$1,000 in her Bible and the \$750 in his wallet in his pocket, his entire savings with which he hoped to rebuild his home life and his future, were in jeopardy. Finally she asked him to add his \$750 to her \$1,000 and to come back on the following Monday and not before. He became wary and went back to see her on a Saturday evening, two days after giving her the money and found that the woman and her husband and children were on their way to unknown places and he found that two other fortune tellers in the city who were more or less associated with the woman had also left for unknown places on the same evening. The police are now looking for these missing persons and our Frater wonders whether he will ever get his money back again.

Our Frater is fortunate that the fortune teller did not ask him for any jewelry that the wife left behind and for any deeds, bonds, or anything else of value that he may have possessed. But is it not strange that persons will turn such valuable things over to another person without any receipt or without listening to the still small voice within? Even if the fortune teller is arrested, this man will have difficulty in proving that he ever gave her such money. The foolish arguments used by these persons should arouse suspicion in the mind of any thinking person. Yet the police records show that fully 75% of the fortune tellers and spirit mediums in America have from time to time asked their clients for very valuable things in addition to large sums of money, or they have made recommendations of investments in stocks and bonds which they controlled through some confederate living in another part of the city. Millions of dollars annually, and no one knows how many bonds or gold and jewels are turned over to these persons by their unsuspecting clients every year. It is because the fortune telling business has dropped to such a low standard and because there is no regulation and control of it that prevents it from

being used fraudulently that AMORC decided long ago not to include anything in its work that bordered on this field of questionable investigation and practice. We do not want to be suspected of encouraging anyone to investigate these matters or to adopt any of these old time theories as a practice or business.

And I would like to say to all of our members that when anyone offers to help you Cosmically, spiritually, mystically, or in any ordinary material way and wants you to turn over to them large sums of money, jewelry, or other valuable things as a part of the process, you would do well to go and get some advice from a few friends or write to us or call upon the chief of police or somebody before you release your valuable possessions. And if you do not want to ask anyone's advice and do not want to place yourself in an embarrassing position by appearing to be gullible and yet feel that you may yield to the temptation, the best thing to do is to buy a pair of handcuffs somewhere and handcuff yourself to the bed post for a week or two or ask a policeman to lock you up until you can get over the spell that is making you a victim of such practices. Either use your will power and good sense to protect yourself, or if you cannot do this, then ask the law to confine you where you will not be victimized.

None of my criticisms regarding fortune tellers applies to the really sincere and devoted student of astrology or to those professionals in the art of astrology who conscientiously and intelligently prepare long and proper outlines of human characteristics and tendencies from accurate birthdates. Personally, I have found, and all of us have found in the past years that the average genuine student and practitioner of the art of astrology is not only honest and moved by every high ideal, but feels that the integrity of his mystical art rests upon the upholding of certain standards. Certain it is, that the average true astrologer has never resorted to the tricks and to the fraud that we find among the so-called fortune tellers. Of course, we occasionally meet those who are attempting to tell fortunes or mislead the public under the pretense that what they have to offer is an "astrological reading." When such readings are offered for 25c or 50c or \$1.00 over the radio or elsewhere for a small price, you can be sure that no conscientious effort has been put into the matter to make it a true outline of character and personality according to the standard of astrological rules. Whether we have complete faith in the fundamental principles of astrology or not is a matter of personal opinion with all individuals, but there is one thing certain, the preparation of an astrological reading in accordance with the correct rules of astrology requires many, many hours of conscientious

work and study. And this cannot be done for a few pennies or even for a few dollars. Beware, therefore, of those who claim to use a quick form of astrology or a simplified method in connection with their fortune telling.

Our Colombes

I wonder how many of our members generally throughout the country realize the magnificent work that is carried on by the Colombes of our Order in various chapters and lodges. The list of Colombes is rapidly increasing as our membership increases and some day this portion of our membership is going to be a very important factor. Not only do we have several hundred young women between the ages of thirteen and twenty-one who are active as Colombes, but we have a large number of those under the age of fourteen who are Colombes-in-Waiting until the opportunity is afforded to serve actively in some chapter or lodge. Then we have another wide circle of young women ranging in age from a few weeks to twelve or fourteen years of age who have been christened or named Colombe or pledged as Colombes by their parents and who will some day be Colombes-in-Waiting and eventually active Colombes.

It has been the custom for many years in the organization in other lands, as well as in North America, for Fratres and Sorores of the Order who have a little girl born to them, to give her the name of Colombe as either her first or second given name and to look forward to the day when these young children will become actively interested in the work of the organization. At the present time we also have a number of Colombes who have retired from active service, having reached their twenty-first birthday which is the end of their period of active service as a Colombe. These are known as Colombes Emeritus. Some of these young women have married and many are about to be married to young men who are also members of the organization, and in some cases those who have married have seen to it that their children are made potential members of the Order and even new Colombes.

We are very happy in the fact that our Colombes in each and every instance are enthusiastic, sincere, and take their positions in the organization very seriously and very sacredly. They are generally very excellent students, when they are old enough to be student members of the Order, and very spiritual and ethical in their official capacity. If any of our members do not realize the importance of the Colombe, we would like to call their attention to the story that is told about the Colombes in the forepart of the Rosicrucian Manual dealing with the official principles of our organization's physical and spiritual

activities. In that part of the Manual where the laws of temple decorum and an outline of the duty of officers and the purposes of ritualistic initiation are explained, the position of our Colombes is made quite clear.

But in this case I would like to go on record in regard to one little incident that constitutes an outstanding event in my life. On Tuesday evening, April 9, of this year, I visited one of the meetings of the membership here in San Jose in the Temple at Rosicrucian Park. These services are always well attended and are very spiritual and mystical in their nature, as well as highly illuminating regarding our laws and principles. The most strict form of ritualistic decorum is maintained in this sacred place. Visitors from all over the United States, Canada, Mexico, and foreign lands who come to Rosicrucian Park always remain for a few days to be present at one of these Tuesday night meetings. Among our members here we have a number of Colombes who take their turn in officiating and performing the Colombe's duties at these mystical services. But on Tuesday night last, I had the great pleasure of watching my own youngest daughter perform the Colombe's ceremonies and duties for the first time in her life. Eighteen years ago this month my youngest daughter was born, and as announced in our magazine of that year she was christened and named Colombe Madeleine and she has carried that name through her private and school life ever since. It was the expectation of my wife and I at that time that she should some day grow up to be a Colombe like those officiating in the eastern States where we lived at the time of her birth. For eighteen years I have waited this opportunity of seeing our dreams and hopes fulfilled. In a number of cities where we have lived in recent years Colombe Madeleine could have served as a Colombe if I had sought to make the point and had shown any preference in this regard, but I have always insisted that she should join the list of Colombes-in-Waiting and take her logical, natural place when her turn and time arrived. Because of the recent retirement of Colombe Thelma who has been active here in the Supreme Temple for eight years, a few of the newer Colombes have been in waiting now for their opportunity to alternately serve in the temple, and after several of these new Colombes had served in recent weeks it finally fell to the lot of my daughter to take her position in the sacred seat of the Colombe in the East of the Temple. While Soror Lewis sat within the Temple close at hand and was thrilled as I was to see our daughter serving in the way we had planned, I could only stand in the doorway of the Threshold room alone and attempt to hold within bounds the emotions that welled up within me. I think it was one of the most encourag-

ing occasions that has come my way during these past several years when I have had so many trials and tribulations and so many things to sadden my heart in connection with our strenuous efforts to keep the faith and integrity of our organization sound and impeachable in the face of the bitter and unfair attacks of our few enemies who even now, and as I stood in the Threshold door last Tuesday evening, are exerting every effort and pushing with every evil means the disruption of the organization and especially the removal of myself and those of my family and friends who have weathered the storms for twenty-five or more years and held the organization intact. They insist that although we labored years ago to create the present cycle of the organization out of the nothingness of the spirit of the work, so to speak, and to aid that spirit to cloak itself in material form and make itself manifest, and although we have made every sacrifice in time and effort to build up the organization to the magnificent position it now holds in the hearts and minds of so many, we should be removed from our position as usurpers of something that has never belonged to us and to which we never rightfully belonged and as pretenders to a throne of authority or power which they claim should now be occupied by a few of their own ilk.

As I stood in the doorway watching my daughter sweetly and reverently carrying the torch of Light from point to point in the Temple and lighting the three sacred candles upon the altar, helping to spread the Light within the darkened recesses of the inclosure symbolical of spreading the Light throughout the world, I could not help saying to myself, "My God, for this have I waited eighteen years and am thankful; but shall it be the last and can it mean that the light she carries shall be extinguished and the light passed on to other hands less sacred and less worthy?" Certainly, it is something for the one in the position of Imperator to consider seriously and sadly. It is the same old story of the darker forces seeking to seize hold of that which is inimical to their destructive purposes; and it is typical of the attitude of many in various parts of the world to want to appropriate that which they did not create, that which they did not possess, that which they were not divinely inspired to conceive, and take it unto themselves in the height of its success or power and then glory in the mercenary application of its assets. Can such a thing happen to our sacred Order? I hear and have heard for the past few months, thousands of voices crying aloud as an answer to this, "No, never!" But the prayers and devotion of the loyal members throughout the country are needed daily at this time and at this critical period in the history of our Order that each one of us who must bear the personal, unpleasant, discouraging,

and painful criticisms and attacks of these enemies shall be strengthened and encouraged in our determination to keep the faith and fulfill our Cosmic obligations and never submit to the demands of the few who falsely claim they represent the sentiment and desires of the entire membership.

I trust that my few words of personal comment regarding a matter that is so ever present in our daily activities and which keeps us from doing many of the constructive things that should occupy our time, will be taken in the right spirit for it was not my intention to bring a sad note into this Forum period. Whatever may come, I rejoice in the fact that thousands of intelligent, cultured men and women in North America, and many hundreds scattered throughout the world will remember kindly what has been accomplished in the past and will stand loyal by the standard, the ideals, and purposes of our beloved AMORC and be ready to meet its enemies.

Our Obligation to Animals

Our good Soror Fowles in England writes to the Forum to ask a question that is of great interest to the English members but which may not relate so definitely to conditions in North America. She says that in her country there is a great tendency on the part of many to keep a number of animals around the home and in the yard and to care for them, feed them, and look after them in a very tender way, but with the result that much money is expended for food and the caring of these little creatures while many children are without food and the proper clothing. She wonders whether the Cosmic approves of this sort of kindness. She asks whether we have the right to use our free will to such an extreme in the care of little animals and to the exclusion of the thousands of unfortunate children who might be benefited.

This is a very difficult question for us to answer for, in the first place, we cannot conceive of human beings desiring to be kind in a spiritual and Cosmic way and yet neglecting little children because of their preference to care for so-called dumb animals. It is a fact, however, that in England and in some other parts of the world there has developed a tendency or a custom or habit among the people to care for many small animals and to adopt them and protect them in a spirit of kindness and with some idea that they are thereby doing a thing that is approved by God and the Heavenly Hosts. Here in North America we have many organizations devoted to the protection of cruelty to animals and we have many laws that prevent cruelty to animals or arrange for the punishment of those who are unnecessarily cruel to animals. And in our schools

and Sunday schools and elsewhere our young people are taught to care for the little birds and all animals and to be considerate of their needs. But we have not gone so far in our interpretation of this spirit of kindness to adopt a large number of homeless animals and to feed them and look after them while children are in great need. From every Cosmic point of view our first consideration should be given to little children who are in poverty and unfortunate circumstances and then to their mothers. Certain it is that for every ounce of food given to an unfortunate little animal, two ounces should be given to some child if we would be consistent and truly practical in our humanitarianism. To do otherwise is to prevent the principle of kindness and Cosmic law and is simply an absurd interpretation of the human emotions in all of us. I would like our Forum members to argue this point with me if they can show me by any sound premise or by any spiritual laws that my interpretation or understanding of this matter is erroneous.

Childless Homes

Again the question is brought before us in regard to childless homes and whether just one child or a number of children constitute man's real duty in maintaining a home and fulfilling his obligations to society and civilization.

We all know that the number of children in homes has gradually been reduced century after century and year after year and very large families are extraordinary and unusual today whereas small families were the exception a few centuries ago. The argument is often advanced that to have only a few children and give them excellent care, good educations, and the proper preparation for life's work is far better than raising a number of children or a large family in which the individuals are given less attention and less preparation. Whatever soundness there may be in such an argument has no bearing upon the fact that throughout the world today there are many thousands of families in which there is not even one child and where one or two could be raised and supported and properly cared for with very little additional expense and with only some inconvenience to the social pleasures and happiness of the parents. In other words, selfishness and self-interest is becoming a grave error and sin on the part of many married couples. Those inclined toward political socialism contend that economic conditions are responsible for the reduction of the number of children in the family, but I think that so far as America is concerned the wild and crazy prosperity period that we had for a number of years ending suddenly in 1929, plainly revealed that economic conditions have no bearing upon the matter at all. For a number of years

America and the average citizen in it was so prosperous that he not only spent money lavishly but made all of his plans and contracts for future indebtedness on the basis of prosperity continuing for many, many years to come. With that belief, therefore, the average citizen should have had no hesitancy in enlarging his family, for certainly his imagined continuance of prosperity would have taken care of at least two or three more members in his family. But the vital statistics of our North American countries plainly show that there was not any noticeable increase in the size of families during those years and now that an economic wave of moderation and temperance of financial affairs has swept all over the country, we need hardly look for that which did not come during the days of prosperity. But we do find that the home life in the world today, especially in the modern countries, is becoming sadly neglected. Some wise wit said recently that in proportion to the houses that were built eliminating the old time fire places, there was eliminated the nursery and the baby's crib. What used to be the choice room in the house for nursery purposes has now become a den for father, or a billiard room, or a small gymnasium in which vibrators for reducing and keeping fit are used conveniently. The old-fashioned sewing room has become a tea room, or a little dance room, with a radio in place of the sewing machine. The coming of the automobile has made our front yards and back yards reach out over a distance of 100 miles and whereas we used to hang a hammock on a tree closest to the porch of our house, we hang the hammock now on someone's tree one hundred miles away where we journey on a Sunday for a day's outing. Children have become an interference with our freedom of action as well as a slight cost or expense in the family budget. We are happy to see our neighbor's children, when they do not trample on our flower garden or on the lawn, or dirty our tiled vestibule with their muddy feet, but we do not want to have any of our own that will cause us to rise early in the morning and prepare an early breakfast, or to stay home at night and listen to their prayers and tuck them in bed, or get them ready for school and patch tears in their trousers or splits in their skirts. And especially do we want to avoid embarrassing questions that little boys and girls can ask right after supper when they begin their home work for school. Thousands of young women today would have children if they could get them at a nursery at least six months old, see them once a day for a few minutes, and after two years of casual interest in them learn that they are ready to be married to a wealthy man who will contribute to the family budget.

But a man and woman, young or old, who can spare the time to maintain a little family life and

who fail to have a child in the family are missing some of the greatest joys in life and will miss some day inevitably and in accordance with the law of Karma that which they desire the most but which will be denied to them in a strange way.

Bacon—Shakespeare

Many of our members are developing considerable interest in the controversy regarding the authorship of the Shakespeare plays. The average question pertains to books dealing with this subject, and where they may be located. One of the best books to read in this connection is entitled, "Bacon and His Secret Society," by Mrs. Henry Pott. A copy of this book should be found in all the largest libraries, and some of the other libraries may secure a copy upon request. It was published in England, and is more or less rare. There are some newer books, I believe, dealing with this subject, but they can be found only in the largest libraries. Some day we may compile a book on this subject using extracts from the best books written by authors in America and possibly in Europe. We shall give due credit to every author quoted, and try to make the book helpful to those who cannot secure the rare books. Literary and scientific people are becoming more and more interested in the subject, and more and more convinced that Shakespeare did not write all the plays attributed to him, and that Bacon had something to do with most of them. That much is being very generally accepted. As to how much Bacon had to do with the so-called writings of Shakespeare, and with the production of other anonymous writings, is a matter still being investigated by hundreds of eminent researchers.

Some New Chapters

I am very glad to say in answer to a number of letters that have been written that we are adding some new chapters to our list, and intend to do so as rapidly as we find members in the higher degrees conveniently located to centers of population where they can take charge of the affairs of any chapter. It is one thing to have a group of ten, twenty, thirty, or forty members in a locality petition us for permission to establish a chapter, but it is another thing to find in that group sufficient members of the higher degrees who can take care of the complex situations that arise.

In chapters the work is very interesting. They have a special ritual for the opening and closing of their meetings. They have special lectures from time to time, and special experiments to do. They have discourses and many other interesting fea-

tures. All these are additional benefits to the members in each locality who attend the chapter meetings, and there is no additional cost except that of the little rent for the meeting place which they take care of very easily. All the other features and expense are taken care of by the Order.

Among the newest chapters are those in Washington, D. C., and Philadelphia, Pennsylvania. Frater Marx, our Grand Councilor and Inspector-General in Philadelphia, has already assisted in creating a very fine chapter in Reading, Pennsylvania, and now the Benjamin Franklin Chapter in Philadelphia is an established fact, and through the kindness of Soror Walz a very fine meeting place has been established in an excellent part of the city. Every member in and around the metropolitan area of Philadelphia should be familiar with the address of the new Philadelphia chapter which is listed in *The Rosicrucian Digest* directory.

In Washington, our Grand Councilor, Frater Kuhn, with the aid of several others, has formed a very fine chapter, and our members in that district should attend these meetings. The address of the meeting place will be found in our Directory in the rear page of *The Rosicrucian Digest*.

Official Lecture Tours

While speaking about the formation of new chapters and the benefit that will be derived by our members through them, I would like to speak of the fact that we are very busy planning a nation-wide lecture tour that will cover several years. The first phase of it has already started and will cover forty or more cities. A special automobile containing moving picture and sound equipment, and other equipment for experiments proving the laws and principles of our organization, and transporting three of our representatives from Headquarters, will visit some of the largest cities and many of the small communities throughout the United States, making stops in towns where we have a definite number of members. A small hall will be rented, and the members will be given various demonstrations of our principles along with sound pictures of various manifestations of nature, and interesting scenes connected with our activities. The touring party will go from point to point contacting our members and giving them as much help as possible, and this will be the most elaborate touring plan ever carried out by any organization. It is unlikely that the tour will reach any section of the central part of the United States before the fall, unless we are able to complete our plans much sooner than we believed, but a test of the plan is now being made here in the West, and we are sure that there will be much enthusiasm over it.

The Nature of Insanity

One of our good Fratres here in California writes to ask the question pertaining to insanity in its various forms. He says if we accept the idea that the ego, the real living part of man, is completely a part of the eternal God, what about those that are "insane"? He says it seems to be impossible to conceive of a part of the essence of God losing its sane balance and mental integrity.

Now this Frater, like a great many others who attempt to interpret the statements of medical science and psychologists, confuses their terms because such confusion actually exists in the medical science, and especially in the writings and statements of popular psychologists. We must remember that there is a great difference between the essential wisdom and mind of the soul, and the acquired, temporary, transient, mortal intelligence of the brain and the physical body. The brain as an organ is merely a physical body like any other part of the organism of man, and subject to disease and all earthly and physical conditions. However, the soul of man very often depends upon the activities of this brain in order to express outwardly its innermost emotions, and knowledge.

In every case of insanity or unsoundness of mind, as it is called in medical science, the condition referred to as abnormal and unsound does not pass beyond the borderline of the brain and the physical part of the body. There is no form of insanity or unsoundness of mind that is in any way related to the soul in man, or the inner ego, if you wish to use that term. Nor can any condition of unsoundness of mind in the body or brain affect the intelligence, the soundness, the rationalism, or integrity of the Divine Mind or Soul Mind of man.

Practically every form of insanity, whether of a temporary nature, or one that has slowly become permanent, or caused suddenly by accident or through disease, prevents the normal, natural functioning of the various intelligent areas of the brain, and the proper coordination and reactions in the various physical, mechanical, and other parts of the body. All of the five objective faculties of seeing, feeling, hearing, tasting, and smelling can be distorted in their interpretation of impressions by some forms of insanity, while in other forms only one of these faculties may be thrown out of balance, or some faculty may be unnatural in a part of its functioning; usually some area or several areas of the field of reasoning is affected by insanity. Sometimes the control of various parts of the body is also disturbed or almost inhibited because of some form of unsoundness of the brain. But all of these things have no bearing upon the soundness and perfection of the soul mind or intelligence.

However, since man can only manifest whatever intelligence is in him, or working through him by outer expressions, which are controlled by the operation of his brain, he may not be able to show how sound and perfect the Divine Intelligence within him really is, because of some abnormal condition in the brain. This is equivalent to saying that even though the electric current flowing through the wires in an electric machine or in an electric lamp is perfect and normal, some discoloring, or other mechanical condition of the electric globe or the mechanical device, may prevent that current within the device from manifesting itself outwardly.

At best, in all perfectly normal circumstances, the soul and Divine Intelligence in man is imprisoned within the human body and greatly limited in its ability to manifest itself outwardly and objectively. That is why the materialists claim that they have found no evidence of a soul in man. It is not the purpose of the soul, in ordinary normal affairs of life, to manifest itself as an entity by any demonstration of its power or intelligence in an outer objective manner. If, therefore, the soul finds difficulty in expressing itself or manifesting itself objectively in a perfect body, and with a perfectly balanced brain, one can easily understand how even the greatest desires of the soul intelligence within us to want to manifest some of its Divine Wisdom and reasoning in a critical period or crisis or in an emergency, might find it impossible to do so when the brain controlling all of the outer functionings of the body is disturbed in its soundness or unable to function properly.

We see, therefore, that a person may become insane or unbalanced mentally for a short period, a long period, or even for the remainder of an earthly incarnation without in any way affecting the mental soundness and spiritual integrity of the soul within. During the period of unsoundness the soul may suffer as an entity greatly imprisoned, and it may be in sorrow through inability to reveal itself as it would desire to do, but at the time of transition the soul will pass from this body in just as pure a state and in just as sound a degree of intelligence and wisdom as when it entered the body.

In the next incarnation the soul would carry over no effects of the previous unsoundness of the body, but it would carry with it a memory of the experiences of that period, and in this memory it would have the Karmic condition which the Cosmic may have decreed for it, and through such memory and Karma it would work out the intent and purpose of such an experience.

I know of one person who is devoting his life to the helping of persons who are mentally unsound, and he has succeeded in helping a great many to an unusual degree. He is extremely

sympathetic and seems to reach beneath the surface with these people, and to gradually build up the brain structure to a normal condition. This man lives in Europe and has confided to me that he thoroughly believes that in a previous incarnation he suffered an experience like those whom he is trying to help at the present time, and that he believes the experience in the past was for the purpose of making him understand the situation, and therefore devote his life as he is now doing. He considers such strenuous efforts and long hours of devotion on his part at the present time as a Karma that the Cosmic decreed for him.

This should teach us to be very sympathetic and kind toward those who are unbalanced or appear to be so, and to remember that despite what is said very often by medical authorities, many forms of insanity can be cured or so modified that the person may be unsound only to a very slight degree, and then only under very strenuous conditions. The field is an enormous one for the intense study on the part of the mystic and the psychologist, but is one that is difficult for the average person to properly comprehend. We should not wonder, therefore, that in ancient times persons who were unsound of mind were considered as being "possessed of the devil" or bewitched, or otherwise affected in a superstitious way, and often stoned to death, brutally treated, ignored, and thereby deepened in their abnormal condition and grief.

The Book of Jasher

I have before me some letters that once more call attention to the fact that some Christian authorities and some Christian clergymen of today very vehemently proclaim that any or all copies of the Book of Jasher which have ever been found or printed from translations are forgeries. We know this only too well. There are many books in printed form today which were once called rejected books of the Bible, and another group that were known in different periods as the various "lost" books of the Bible. Most of these are accepted today, and even published with Christian authority or recognition. Yet each and every one of them in its turn and in different periods of time has been declared false and rejected as forgery. We are not surprised, therefore, that the Book of Jasher should meet the same fate.

The real proofs of the genuineness of any ancient manuscript must be found in the text and in the spirit of the text. The mannerisms of speech, the style of writing, the facts contained therein, and the method of revelation are matters to be taken into consideration. Do not forget that many eminent groups of Christian authorities are still at work studying the original manu-

scripts of the present-day accepted Christian Bible, and many of these are still in doubt as to who wrote certain books of the Bible, and when they were written. It is an extremely difficult thing to prove the precise authorship of any one of the ancient sacred writings. To say that the Book of Jasher is in any greater doubt than any of the other books of the Bible is untrue. Perhaps there is a reason why the Book of Jasher remained "lost" for so many centuries, and perhaps the same reason accounts for a very evident desire on the part of many authorities today to brand it as false, and to have it rejected and remain unread.

We published our edition of the Book of Jasher because it is only through a study of the book itself and through a familiarity with its avowed history and alleged origin that the student of these matters can determine anything about the controversy. We cannot guarantee the genuineness of the book, and no one living today can guarantee it, nor is there anyone who can absolutely guarantee that it is a forgery or a fictitious version of the ancient book that must have been in existence at one time and well-known indeed, if we are to judge between references to the Book of Jasher to be found in the accepted parts of the present day Christian Bible.

Psychic Experiences

One of our members in New York asks us an interesting question: "Why is it that those of us who have been studying for quite a while do not seem to have the occasional surprising psychic experiences that we used to have before we started in on some systematic course of study?"

I would like to explain this strange matter by using a simple analogy, if I may. Each of you has probably met in your time a young person who without any musical training or education whatever had the ability to play the piano "by ear," as it is called, and some adults have this ability. They are able to sit down to the piano and play almost anything they have ever heard, and play it in a manner that sounds fairly good to those who are proficient in music. In fact, in some instances I have heard these persons play in a manner that was almost equal to the playing on the part of a person who was well-trained. They have the natural ability to carry out the melody of a song, and at the same time invent or instantly locate the proper harmonious chord to accompany the melody. There are some who are able to play the violin or other instruments in the same manner.

Whenever such a person demonstrates this ability in the presence of those who are well-trained, he is generally recommended to abandon the method of playing by ear, and to take the

proper lessons to become a proficient reader of music. It is a recognized fact that a person who has a natural ability for music and has such a good ear for music that he can play without instructions, should make a good musician if he trains properly, for his musical ear will be of value to him. If such a person follows the strictest advice and instructions given to him by a competent teacher, he will lay aside playing anything and everything except the beginner's exercises that will be given to him for weeks, months, and several years. Such a person will practice at the piano doing nothing more than the simple exercises performed by any student of music. Then some day the student will discover that his ability to play the piano by ear is not so good as it was, and each time he tries to play something by ear he finds he cannot do what he had been doing previously. He finds that the only things he can play are the simple little exercises to be found in his music. It will be several years before he can play properly the interesting and pleasureable pieces of music which he formerly played.

Many of our members, and many human beings throughout the world, have psychic experiences because in an unconscious way and in an unknowing way they have complied with certain laws and attuned themselves with certain conditions, and have had a very definite manifestation. They are like unto a person who is sitting in the front seat of an automobile and although knowing nothing about the operation of an automobile just "happens" to put the foot on the starter when the electric circuit is turned on, and the gas and choke are set at the right place, and with the gearshift in neutral the engine starts, and then unknowingly the person pushes the clutch in at the right time and shifts the gears in such a manner that the car begins to move. In this way a person entirely unfamiliar with the car might start the car. In fact some children and young people have started cars this way and the result has been more or less disastrous. But there is a vast difference between starting a car in ignorance and starting it understandingly, even though in both cases the same steps of operation have been performed.

The one who does things in accordance with law and instructions not only does the work more efficiently, but has the entire matter under control. He can do what he desires to do knowingly, deliberately, and at will, and can reverse the conditions and discontinue at will.

Psychic experiences which one has without training come about almost unconsciously, and are not performed or received understandingly; they cannot be brought about at will, and are not under control. All of our students who have ever had excellent psychic experiences before joining

the organization are sure to have them again after going through the proper procedure in our graded course and system of instruction, but during the time that they are following the instructions, and until their mental and psychic abilities become changed from involuntary to voluntary, and from unconscious to conscious, there is a period when all of these things may cease or discontinue. It should not be a discouragement to the student, but a real source of encouragement.

Companionship Attunement

Here is another very interesting matter that has arisen many times in our correspondence. As we have said so often there are a great many homes in North America where both man and wife are members of the Order working together harmoniously in carrying out the ideals and principles of the Rosicrucian code of life. These persons generally discover that the teachings are helping them to develop and strengthen the attunement that exists between them. But this leads them to question the nature of this attunement in an attempt to discover what it is that becomes attuned, and as soon as we begin to analyze the matter, we find ourselves face to face with the fact that in every case where a man and wife are more or less properly mated and living happily together, there is built up a psychic attunement between them that is difficult to analyze, and difficult to explain to anyone.

This matter was first called to my attention many years ago when I was President of the New York Institute for Psychical Research. We had discovered one eminently cultured woman who was very psychic in many ways. She was the wife of a prominent attorney. There was a very evident sympathetic understanding and high degree of attunement between them not so much in a psychic sense as in a companionable sense. We were surprised to find, however, one day at a social that when he in one part of the building with a number of us suddenly injured his finger, his wife in another part of the building with a number of the ladies, suddenly and unexpectedly sensed the pain in his finger, and almost unconsciously grabbed the similar finger on her own hand, and spoke of the pain she felt, and she also recognized it as coming from her husband. This led us to a series of investigations in which all possibility of fraud or even of mental telepathy was eliminated. We found that whatever gave him a sudden and unexpected surge of emotion either pleasantly or painfully was sensed by her instantly, if she happened to be in a more or less relaxed condition.

Carrying out investigations further with other married couples, we soon found that any extreme mental emotion, any extreme desire or heartfelt

disturbance of any kind that might pass beyond the borderline of objectivity was sensed to some degree by the companion. We found that this occurred in two classes of married couples. First, those who were young but ideally mated in many special ways; and secondly, in married couples that had lived together fifteen or twenty years or more. The larger number were in the latter class. Analyzing the matter later from our Rosicrucian studies it became quite evident that if a couple is associated together harmoniously, sympathetically, kindly, and lovingly in all of their objective and mundane emotions and affairs, there is gradually built up a psychic attunement between them that makes them sensitive of each other's intensified thoughts. The humorous remarks that are made sometimes regarding husbands who sense some of the distress being experienced by the prospective mother in labor become understandable, and have been verified to me in many, many cases, and even in personal experience. We know also that a real psychic or emotional change takes place in such married couples, as the result of the attunement of the sympathetic nervous system and its psychic centers. The result is that these persons begin to modify their individual tastes, likes and dislikes, customs and habits, until there is a similarity in their likes and dislikes, and there is a similarity in their voices and method of speaking, a similarity in their evaluation of the higher and lower things of life, and they gradually begin to look somewhat alike so that by middle life they often resemble each other as closely as do brothers and sisters.

In some cases we have found very old couples to be in great misery when separated from each other, and we have found many instances where one or the other has rapidly passed into stages of physical and mental breakdown immediately following the transition of the companion, so that the two have passed to the Great Beyond within a very short period.

I should like to hear from some of our Forum members with actual brief concrete notations of examples of these principles for future reference.

Animal Emotions

While we are speaking of the attunement through companionship, I want to speak of my little companion Buddy, a combination of English Bull and Fox Terrier. He has been taught from babyhood to listen to my words and grasp my thoughts and meanings, and he has shown in his two and one-half years of life a very definite familiarity with things that are said to him. He likes to be with all of us here at Headquarters on the grounds, especially with the men, and wants to play ball and other games in which he delights

in springing to great heights and catching the ball and other things in mid-air. He is very companionable and would rather be with us anywhere than to be alone. Some months ago, however, a little neighborhood Fox Terrier became his playmate. She was smaller, more tender and gentle, and he, strong and robust, learned gradually to be careful in his play with her. He became very fond of her, and she of him. They were inseparable companions for many weeks. Then, suddenly, in her childish freedom she crossed the street at the wrong time, and an automobile struck her and took the life from her body. She was hurriedly cared for and placed in a little grave. Buddy did not see what had happened, and although we tried to console him by telling him that his little daytime companion with whom he romped on the lawns of Rosicrucian Park, and played in the fishpond, and had so much pleasure, was gone, nothing that we said for several days would console him. He sat at our feet or lay under the trees and cried and moaned. Nothing would tempt him to play, but he would get up at times and for fifteen or twenty minutes search the lawns under the bushes and elsewhere looking for her in her usual hiding place. He would go to the house where she lived and try to find her on the lawns there. But real tears flowed from his eyes, and for several days he would neither eat nor exercise nor sleep properly. He became thinner and truly morose, and it required many weeks for him to actually get over the condition. It was not imagination on our part, but a genuine condition that everybody recognized. If dogs have such emotions as this, they must have souls and minds that are highly evolved, and ready for unfoldment to a higher stage. Let us keep this in mind when we are tempted to think in the casual way of many of our domesticated friends as "dumb animals."

Advice About Wills and Testaments

Ever so often I feel inclined to bring before our general membership a matter that is of very great importance, but because some of my advice may be misunderstood, or because the motive back of such advice may be misinterpreted, I often hesitate in speaking about the matter. Every few days there is some letter in our correspondence from some member or a marriage partner, child, niece, nephew, or relative of one of our members who is in dire trouble because someone in the family has suddenly passed through transition and left an estate or a little money, or an insurance policy, a deed, a mortgage, or something of value in such an unsettled condition as to deprive the dependent ones of their rightful share or benefits.

If I could do so, I would like to say personally to every member in our Order, "Have you taken the proper legal steps to protect your interests and to protect your loved ones after your transition?" It seems to me extraordinary the manner in which human beings will neglect to look after important matters that require only a few minutes of thought and attention now, but may result in many weeks, months, and years of suffering for others later on. The average man nowadays spends more time in picking out an automobile or the color of paint for the fixing up of an old automobile, or spends more time in finding a good book at a library, or the right magazine at newsstands than he spends in looking after the protection of his personal interests and the protection of his loved ones. Thousands of our members have made no wills or testaments. They have their legal papers, whatever they may be, locked up in some tin box hidden away in the closet of the house, or perhaps in a lock box at the bank. Or they have important papers stuffed away in some drawer in a desk or bureau in the home. They feel that they have lived an honest life, have paid their bills and receipted bills for everything, and have probably arranged that wife or husband, children, or other heirs shall receive what is due them, and that after their transition everything will be settled peacefully and properly. These persons seem to forget that as soon as the sad events of transition are over and the mortal remains are deposited in the soil, or are cremated, and the last carriage of the funeral cortege has disappeared over the hill, all the family relationships that have been so perfectly tied together and all of the peaceful, friendly conditions that have existed are set aside and turmoil, strife, rebellion, contest, and challenge take their place. The result often is that the most beloved ones are left without a penny, and the very house and home in which they live is taken away from them, and every penny in the bank is seized by someone else. Unscrupulous attorneys find loopholes and legal technicalities that permit others, often strangers, or distant relatives, to have what belongs to those who were dear and close to the departed one. All because no will, no testament was made beforehand, and left where others in the family could find it and use it at the proper time for their own protection.

And very often when a will or testament is made it is prepared without consulting any legal authority, without investigating the legal requirement of the state, and without having the proper witnesses, proper signature, or some other important detail. Here in my hand I have a letter written by a family that is now about to lose its home, all the money that has been saved, and everything that has been gathered together for

the future solely because the person who passed away left a will having only two signatures to it, while the state laws require three. Just because this one simple little point was neglected the entire will is to be cast aside, and others who were not intended by the departed one to share in his estate will receive more than those who were dear to him.

In every state of the United States, and in various provinces of other countries, the technicalities and the definite requirements regarding the form, the signing, and the nature of wills and testaments are slightly different. A legal will or testament does not have to be written by an attorney or prepared by an attorney, or even witnessed by an attorney, but it must be worded properly, and it must comply with certain requirements, and it must be signed properly. Then it must be preserved properly. Hundreds of wills and testaments are never found until long after the property has been dispersed and disbanded in the belief that no will existed. It is one thing to make a will and put it away where you know where to find it, but it is another thing for relatives to find that will after you can no longer tell where it is. Sometimes a very little technicality will set a will aside and make it null and void. In some districts or localities of the world the mere fact that one of the persons who witnesses the will is to receive an old armchair, a clock, or a set of books, or even one dollar, makes the will null and void on the grounds that one of the witnesses is a participant of the distribution of the estate. Sometimes leaving a small sum of money or portion of an estate to a church or a society, a lodge or a club, and not wording it in the proper manner, causes the entire will to be set aside.

Very often a home and the money in the bank is taken away from a widow or orphan children, and given to the funds of the state, or to some part of the state government simply because the will was not worded correctly.

It is certainly an unfortunate thing when persons who need what has been left to them are deprived of the home in which they live, and money with which to support themselves, and they are forced to go into poverty while the home and the estate passes on to the wealthy funds of the country. If you do not want to go to the expense of engaging an attorney to prepare a will and testament for you, you can write to or call upon the county clerk in the county courthouse, and ask him where you can borrow or read a book that explains the requirements of your state in regard to wills and testaments. But the very best expenditure that you can make is to engage the services of some young attorney who will not charge you much for his time, but who will give you the proper advice in regard to the safe and correct arrangement of your personal belongings. You

should do it now, this very week, for you do not know when the time will come or how soon it may be that your affairs will be reviewed in some court while some grasping hands are attempting to take away from your loved ones or those dependent upon you the things that you have labored all your life to build up and create for them.

And if your desires include leaving something to our Order of AMORC, do not include this phrase in your will until you have written to the Supreme Secretary, or to the Secretary of the Emperor, and asked for the legal form to be used in your will and testament that will cover this feature correctly. But do not ignore the necessity and duty that rests upon you right now of looking after this important matter.

Some Scientific Announcements

I think it is an excellent thing to bring before this Forum from time to time some of the important scientific announcements that relate to our work. Of course, from time to time some of these things do appear in our *Rosicrucian Digest*, but we cannot discuss them in the Digest as interestingly as we can here in the Forum. The first one I want to speak about is the recent discovery made at the Sphinx and Pyramid. You know for years we Rosicrucians have contended that not only was the great Pyramid in Egypt built for initiation purposes and not as a tomb, but we have contended that the Sphinx was connected with the Pyramid for initiation purposes, and that the space in front of the Sphinx was originally used as an outer temple for the first part of the initiation ceremony, and that after the ceremony was completed, the Neophytes or candidates were led through a secret passageway starting beneath the chest of the Sphinx, and going underground to a room beneath the Pyramid, and then by various ways and passageways up to different rooms and different initiation ceremonies. In fact, here in our museum in San Jose we have a model of the cross section of the Pyramid showing all of these initiation chambers and passageways in the Pyramid with small figures in them performing the ceremonies, and we show a part of the secret passageway from the Pyramid to the Sphinx.

When our first touring party from America went with us to Egypt in the spring of 1929, we held the first section of our Egyptian Rosicrucian ceremonies in front of the Sphinx, and one of the Egyptian members of the old Rosicrucian Order there gave us a lecture pointing out the place in front of the Sphinx with its little altar still standing where the ancient mystics held their ceremonies. His talk confirmed all that we had said in our manuscripts for a number of years, but even as he spoke to us there were representatives of the Egyptian government nearby who

smiled at what he was saying, and who later contradicted his statements. We were accustomed to this, however, because for many years so-called experts of Egyptology, experts on the measurements and purposes of the great Pyramid, have ridiculed and criticized the Rosicrucians for claiming that there was any connection between the Sphinx and the Pyramid. Now all books and encyclopedias that attempt to deal with the history of the Great Pyramid disagree as to the time when the Pyramid was built, but they agree in regard to the idea that the Sphinx never had any connection with the Pyramid, and was not built at the same time, etc. According to our records the space in front of the Sphinx that now appears like an outdoor temple was once a small temple used for preliminary initiation purposes, and the Sphinx was later built over part and above this small temple. In building the Sphinx injury was done to part of the passageway that led from the small temple to the Pyramid.

This, of course, would indicate that the Sphinx was built at about the same time that the Pyramid was built, and shortly thereafter, so far as centuries go, and that the one was not built many centuries before the other.

Even many of the other mystical organizations in America have attempted to ridicule the Rosicrucian claims regarding the Sphinx and the Pyramid, but now the truth is revealed from a reliable source. The newspapers of February carried the important information that an eminent scientist and Egyptologist in carrying on his researches has discovered the secret passageway from the Sphinx to the Pyramid, and he claims that all the evidence reveals that the Sphinx and Pyramid were built at about the same time, and that there was a small temple adjoining the Sphinx, and that it was used for initiation purposes, and that the subterranean passageway to the Sphinx led to an underground room. Furthermore, he claims that all the evidence shows that the Pyramid was built by a cult of some kind for initiation and secret purposes.

This startling announcement from an indisputable authority settles, as the newspapers say, one of the oldest problems regarding these monuments in Egypt. Once more it confirms the correctness of the Rosicrucian records despite the fact that these records are so different from what the popular encyclopedias and scientific books contend, and what other modern authorities want us to believe.

We soon learned during our visit in Egypt to ignore what the representatives of the Egyptian government had to say, because some of them tried to tell us that there were no initiation chambers at all in the Pyramid even after a score of us had been in the Pyramids and visited them.

There seems to be a very determined campaign on the part of some Egyptians holding official positions to deny the existence of the secret chambers and passageways and chambers in the Pyramid. We do not know why this is so, or what is to be gained by such deception, but even persons who came out of the Pyramid were told by representatives standing in the entranceway that they must not believe that there were secret passageways in the Pyramid. In other words, we were politely and diplomatically advised that while traveling around in Egypt we should not talk about these secret passageways and chambers, but should take the attitude that they did not exist. Ordinarily tourists going to Cairo are greatly misled in regard to many of the secret places in that country by the statements made by guides and certain self-appointed officials. Thus the mystery of the Pyramid is continued as a greater mystery from year to year and century to century.

Another interesting scientific discovery and announcement is that in regard to the magnetic poles of the earth. For many years all of the school books and all of the Atlases and globes of the world have pointed out to us the existence of a magnetic north pole and a magnetic south pole as actual facts. Now some scientists have discovered that these poles do not exist at all, and that the strange deflection of the needle of the compass is not due to any magnetic north or south pole, but to Cosmic rays. Thus another ancient belief based entirely upon theory is taken away over night. It only adds to the confusion regarding our cosmogony. The Copernican cosmogony has contained many errors, and little by little each of them are being corrected until now we feel that we are ready for a new cosmogony of some kind. Rosicrucians will understand, therefore, why our ancient teachings and our present system of instruction insists upon following certain lines of thought regardless of present-day theories.

Very soon we hope to have an article in our Rosicrucian Digest by one of America's most eminent authorities showing that some of the other ideas that have been taught by the Rosicrucians for centuries are not based upon theories but on facts, and that the attitude of science in recent centuries to deny these facts is now being changed by important scientific discoveries.

A Bouquet of Roses

It is some time since we have made any comments here in the Forum regarding bouquets and brickbats that come our way, but this does not mean that we have not had a little of each. But right now we are going to send a very fine bouquet to someone else. On several occasions the

AMORC Chapter in Seattle, Washington, has passed resolutions thanking our good Frater J. A. Harader of Washington for his fine services in lecturing and encouraging the members in their work. We want to add our appreciation to that of the members in Washington, and say that Frater Harader is not only a man very busy and active with important affairs of his city, but a great worker for our organization, and whenever you see or hear of any announcement regarding a forthcoming lecture or address in the Seattle Chapter by Frater Harader, be sure to be present if you want to be richly rewarded. We hope, Frater Harader, that you will enjoy this little bouquet from us.

Can You Read Icelandic?

I would like to have all of our Forum members know that a very interesting book has been published in the Icelandic language. The book was written by our good Frater Bergmann of Canada, who was one of the members on the 1929 tour to Egypt and the Holy Land. His book contains a complete story and account of the whole trip from New York back to New York again with all of the interesting descriptions of the mystic experiences and the wonderful sights and thrilling hours that were enjoyed by everyone on the trip. The book is also illustrated with pictures of the touring party in various parts of Egypt and with other scenes. Anyone who may wish a copy of this book may have it by sending one dollar to Magnusson Brothers, Printers, 596 Sargent Avenue, Winnipeg, Manitoba, Canada, and asking for a copy of the Egyptian Tour Book by Bergmann. Remember, the book is in the Icelandic language, and not in English.

Rosicrucian Healing

I presume the members of our Forum notice that we do not often read the reports that come to us from members and friends of members who are helped by our Rosicrucian healing methods. We do not want to make our Forum a testimonial meeting. There are hundreds of reports received each month in our Council of Solace which are marvelous testimonials to the Rosicrucian healing work. Only when some case illustrates an important principle do we refer to any of these fine letters that are kept in a large filing cabinet to show to those who may visit here at Headquarters.

Now I want to call your attention to one report for the reason that it illustrates a principle which we have tried to inculcate in the minds and hearts of all of our members. In fact, there are two morals or lessons to be learned from this

particular case. First, let me read the letter which we have received from our good Frater Schroeder of New York:

"During the forenoon of February 19 last, I was suddenly taken very ill with severe pains in the left side of my abdomen and the physician who was called by the concern for which I have been working for over twenty years advised my immediate removal to the nearest hospital in an ambulance. My only thoughts were those connected with God and our Order as well as my beloved wife and I felt the urge to send an immediate telegram to our Imperator asking for his help in this dire situation. The telegram was promptly sent. My condition seemed to be serious and after a number of X-ray photos had been taken and various tests made, the doctor diagnosed the case as a greatly enlarged left kidney, entirely diseased, with stones in the kidneys. Their conclusion was that an immediate operation was imperative. For six days I was subject to all the tests known to medical science. My dear wife and our friends were uneasy and alarmed. Then the physicians decided to act on the sixth day in the evening. I was transferred under our family doctor's care from the emergency hospital where I had been taken, to a private hospital of the highest standing.

"Under the direction of very competent physicians many more tests were made and repeated and a cystoscopy performed. To the great astonishment of these specialists the condition of the kidneys had changed completely. A little gravel was removed from the kidneys and after washing them the X-ray pictures showed the kidneys to be of normal size. All fever had disappeared and my pulse was normal. Blood test showed an absolutely normal condition and the examination of all of my organs proved me to be in perfect condition. The result was that no operation was performed and I was discharged from the hospital the following day, February 26.

"Now I want to say that on the third day while in the emergency hospital I began to feel very much better and the pain became lesser and I knew from the strong scent of incense and from other strange symptoms that my petition to the Imperator and his petition to the Cosmic had been granted and that by God's love I was being healed. The surprising and quick change in my condition certainly proved that 'Cosmic law fulfills.'

"The physicians advised me to go away for six weeks' rest and my employer also insisted on it and gave me a leave of absence with full salary. Both my wife and I find it impossible to express our sincere gratitude toward God and the officers of our beloved Order as well as to my employer for their kindness. We beseech the Cosmic to

lead and guide all who need such knowledge to our Order."

Now note that the first important lesson to be gained from this report is that the good Frater listened to the urge within and thought it his duty to immediately telegraph or communicate with the Order and ask for help. In other words, he listened to the still small voice within. Our records show that Frater Schroeder has been a diligent and sincere student making average progress. Very likely Frater Schroeder would have said that there had been no very great outstanding manifestation of his ability to attune with the Cosmic or to prove any one of the great laws of our teachings, but that he had found ample evidence in the work to encourage him in his belief that he was gradually awakening the psychic side of his being to such an extent that we could reach him or he could reach others or be attuned with the Cosmic when necessary. Then suddenly came the Great Necessity. Not simply to test out laws, not merely to find out whether the laws work and not just out of curiosity did Frater Schroeder find an urge to ask for the manifestation of some of the Rosicrucian laws and principles. He telegraphed to us and because of his sincere attitude and the necessity and his development in the manner of attunement, we found it easy to contact him through the Cosmic and to such an extent that he, like a great many others, sensed even the incense that was burning in our sanctum at the time the treatment was sent to him and he undoubtedly felt the presence of our projection to him. Because of this perfect contact and attunement the healing was quick and thorough. The lesson to be gained from this is that members should not become discouraged because in their experiments or tests of the laws they do not have the marvelous, outstanding manifestations of attunement that they sometimes expect. We have said over and over that the sincere, devoted student never thoroughly realizes how much he has developed the psychic side of his nature and how perfectly he has built up his ability to attune with the Cosmic until there is a real need for the manifestation of the laws and principles.

The second important lesson to learn from this case is the kindly and considerate manner in which the Frater has made an immediate report and how filled he is with gratitude, appreciation, and the desire to thank everyone concerned with the entire affair. From this a great many of our members can learn a lesson. We receive perhaps a hundred telegrams a month regarding emergency cases in addition to the hundreds of letters that come weekly asking for help. Our greatest problem is to secure from these persons a report. Usually the average member waits until he sends

his dues or writes some other letter to the organization a month later and then in a casual manner refers to the fact that thirty or sixty days previous he asked for help and received it. It never occurs to those members that whenever they send an emergency letter or a hurried call for assistance of any kind, they immediately assume the obligation of reporting the results of the affairs just as promptly and with just as great enthusiasm as they used in making the original request. Perhaps out of every hundred telegrams we receive for immediate help in accident and emergencies, only eight or ten ever think that it is necessary to telegraph us or write a special letter and inform us of the results and very few seem to feel the deep obligation that rests upon them to express their thanks and appreciation not only to the AMORC but to everyone concerned. We know that Frater Schroeder is going to continue to receive benefits from the Cosmic because he has followed the law and the principles in the spirit of them and has promptly acknowledged the help received and given expression to his proper appreciation and gratitude.

"Accidental" Cosmic Contacts

This afternoon I want to spend a few minutes with the Forum discussing a point that is often bothersome to many of our members. From members of the lower grades and higher grades alike we receive reports that since they have joined the Order and have been experimenting with the various laws and principles, often with vowel sounds and methods of attuning with the Cosmic, they unexpectedly make a contact with one of the Supreme Officers here, or with me in particular, or with some other member who is well-advanced in the work. They want to know how it is that such unexpected contacts are made, especially when they have not been thinking about the person whom they have reached.

As a typical example, let us take the case of a Soror in Chicago who says that she was practicing the piano and had been practicing with various sounds and then began to play that very mystical piece of music, *In the Garden*. That piece of music and similar ones such as *Sweet Mystery of Life*, *At Dawning*, *The Rosary*, and a number of others contain certain combinations of notes as chords which include some of the mystical combinations used in our vowel sound practices and in some of the ancient Rosicrucian chants. While playing this piece of music she suddenly saw the face or image of the Imperator before her and was startled but felt pleased with the experience she had. She now wants to know how this came about. She says she realizes that the piece of music did contain some of the vowel

sounds she had been practicing but she had not been thinking of the Emperor.

There are certain groups of musical notes or vowel sounds which represent the key note or group note of tones that are especially harmonious to each individual aura and psychic body. In other words, each one of us is attuned to certain combinations of notes and when these notes are played or sung by us we immediately set into lively action some of the psychic centers of our bodies. When this occurs we immediately become attuned to some degree with the Cosmic.

Whenever we sing or play or have our consciousness filled with the tones of the special notes that belong to us, we are in a receptive, attuned condition and many psychic things may occur in that fraction of a minute when the tones are still vibrating through our auras and consciousness. This attunes us with the Cosmic vibrations and then we are very apt to sense, see, or feel anything in the Cosmic that is nearest in vibrations to our own rate of vibrations.

It is just as though a person lifting the telephone receiver to speak to someone, unexpectedly finds himself connected with the central station and hears a voice there of someone whom he recognizes or does not recognize. Lifting the receiver at just a critical moment when certain connections were being made at the central station and with other mechanical things being in just the right condition, this contact with another line or another person is unexpectedly brought about.

Whenever we attune ourselves with the Cosmic in a proper degree, we are very apt to have contact with some other person if that other person is in contact with the Cosmic at the same moment. Undoubtedly in this particular case the Emperor was conducting some experiment in giving healing treatments or some demonstration to an advanced member and was using the Cosmic as a means of contact. When the Soror in Chicago played the right combination of notes that placed her in attunement with the Cosmic, and her own consciousness being of a rate of vibrations that was similar to those of the Emperor, there was an immediate attunement or contact that lasted for a fraction of a second or longer. It is very difficult to explain these things in any other way than I have explained it because of the laws and principles involved, not because we do not understand what happened, but because words themselves are inadequate to reveal precisely what does take place.

Members in the very highest grades who are experimenting with the vowel sounds and discovering their own musical notes and tones and determining which are their own definite vibrations in their relationship to the Cosmic will understand this problem better than those who

have not reached that point. But all who are experimenting with the vowel sounds and other exercises for Cosmic attunement are apt to have these unexpected experiences. They are often referred to as "accidental" Cosmic contacts, but there is no principle of accident in the whole matter for it is all according to law.

Colors In Dreams and Visions

Soror Squier of Plainfield, New Jersey, writes to us and says that very often when she has a dream the entire vision or scene appears in blacks, greys, and white, like the uncolored pictures seen on a moving picture screen or like ordinary photographs, and that only occasionally does she have dreams or visions that are brilliant with colors. She says that she has been told by someone that black and white or black, grey, and white visions of pictures or scenes represent real visions of a Cosmic nature and that whenever she saw scenes in colors during her sleep or at any other time, it indicated that she was merely dreaming.

Such an explanation is not correct. Very few people have the experience of seeing scenes or visions in mere black and white with a complete absence of color. Usually all of these things are seen in natural colors, but there is no way to distinguish between a dream and a real Cosmic vision by any such characteristics as the colors or the shades of colors.

Sacrificing During Lent

Here we have an interesting question that really deals with Cosmic principles and ethics, and is not wholly a religious question. One of our members living in Canada wishes to know whether sacrifices made during Lent comply with Cosmic law. One paragraph in his letter is very interesting and illustrates a point that he has brought to our attention, and others have used similar examples in their arguments on this question:

"I have been discussing the subject of sacrifices during Lent with a friend who stops smoking during the Lenten period. While no doubt his health benefits by this act, he is almost unbearable to live with owing to a constant desire to take up his pipe again. In the place of tobacco he spends his money on candy or gum. As no one else benefits by his sacrifices of smoking does this constitute a real sacrifice in the Cosmic sense, or is it merely an exhibition of will power?"

Certainly, we will have to admit that it is an exhibition of will power, but this is not what the religious dogmas call for. The idea of making a sacrifice is to make a genuine sacrifice for the

benefit of others. To make a sacrifice unwillingly and to hold fast to the desire for the habit, and at the same time use the same amount of money for candy or gum, or something else, and not pass it on to charity or to help the unfortunate, is simply a case of complying with the letter of the law and entirely ignoring the spirit of it.

A Lenten sacrifice should consist of sacrificing the thing or things we like the most of such a material nature that by sacrificing them we are able to help others with the material value thereof, while at the same time we are showing our willingness to lose that which we are giving away. Unless the spirit of this is carried out in every way, the whole sacrifice during Lent is of no value to the individual or anyone else.

Spiritualistic Trance

Our Frater from Canada also submits this matter for our consideration: "Before joining the AMORC my wife and I were devoted attendants at spiritualistic circles. My wife used to go under a trance, and gave many interesting demonstrations, the most important of which were the changing of her voice and her whole appearance, sometimes speaking French of which she does not know a single word in her objective state. At other times she would sing in a deep bass voice, and then again in a high soprano voice. We no longer attend these spiritualistic circles, and we understand now all of the laws and principles involved in any of the genuine demonstrations that appear in such sciences, but I do not understand what caused my wife to enter the trance state and what the trance state really was."

The term "trance state" is very broad and very indefinite. There are many psychological states into which a person may enter, and all of them have at various times in the past been called by names that would indicate that the person was in a strange spiritual condition. Even the so-called state of coma in which persons nowadays are credited with passing at the end of a long illness, was at one time considered as a spiritual state, and the persons who were in the coma were left without any medical attention whatsoever in the belief that they were being spiritualized and should not be given any material assistance. The condition now known as "sleeping sickness" was once considered a spiritual trance, and persons who entered into it were allowed to sleep and to exist without the proper food or attention in the belief that it was a case of "suspended animation" of a spiritual nature. Various phases of induced hypnosis or so-called mesmerism were at various times in the past looked upon as phases of a trance state. The truth of the matter is that many persons can enter into a subjective condition dur-

ing which they speak or sing in an unusual manner, and yet the condition is not truly one of a spiritual trance. The inhibition of certain faculties and of muscular movement produces a subjective condition very often in which the subjective faculties or the faculties of the subconscious self are given a broad opportunity to function. In such cases the storehouse of memory will release such knowledge as it has acquired in past incarnations, and in childhood, and certain faculties that are more or less dormant will momentarily spring to the surface and a person who cannot sing will be able to sing well, and a person who knows nothing of a foreign language may suddenly speak it fluently. But such conditions have no connection whatever with the spiritual world, as it is called by the movement of spiritualists or spiritists. It is wholly a demonstration of the subdued or dormant faculties of the subconscious self. I have seen persons who were put into a temporary hypnotic state during which they would speak of things that had occurred in their early childhood, but which they had forgotten, and I have seen adults repeat in French long paragraphs of a French nursery rhyme which had been sung to them when eighteen or twenty months' old, and which they no longer remembered in their objective state.

Our Frater says in the conclusion of his letter that "all the time we took an active part in these spiritualistic seances I never received the slightest proof that our departed friends were speaking to us or communicated with us in any way, and of course the lessons we are now receiving through AMORC have confirmed our opinion." This shows that although his wife was able to easily enter a subjective state, it had no connection with a world beyond, or with the personality of departed souls. He admits that even recently in the past year his wife has entered such a state twice independent of any attempt to associate herself with the spiritualistic seances.

The functioning of the human consciousness in this manner is still a great field for research and investigation, but we know of some of the limitations and the facts, and these clearly prove to us that the matter is one of human consciousness, and not of spiritualistic attunement.

Just a Bouquet

We have not commented upon the bouquets and brickbats that have passed by here or have come our way recently. But the brickbats are becoming fewer and fewer, and of less importance. Whenever there is one of any real importance, we are going to tell our Forum members all about it.

Recently an enlarged number of magazines and newspapers have published some articles

about the organization, and among the real pretty flowers in the bouquets are two that I would like to mention. One of the large national magazines that can be found on the news-stands in every city wrote us a letter recently highly praising our Rose-Croix University booklet and literature, and the *Scientific American* magazine during the recent winter months published a little article about the Rose-Croix University booklet praising it and speaking in complimentary terms of the University plans. From this latter comment we have received hundreds of inquiries from interested persons in all parts of the world.

And here is a little bouquet from one of our members. Frater Edds lives in Canada, and during the month of March just past he wrote to us as follows:

"As I am now perusing one of the last monographs of one of the higher grades I feel a word or two regarding my progress is in order. I have remarked before that the exercises given in the monographs of the Order definitely increase one's vitality and general well-being, as well as the alertness of the senses. This fact was recently demonstrated to me very definitely in my own case. Many years ago I was a professional organist in church work. I had gained fine ability when a change of residence prevented any further practice on the organ. From then until recently I have had very few opportunities to play on any organ, but about a month ago I was granted the privilege of using the large Cassavant organ in the Anglican Church here. To my astonishment and delight I found that I can play better than I did when I quit over fifteen years ago, and that my musical ability is keener, more responsive than in past years. I can now peddle considerably faster and smoother than I ever did, all of which demonstrates the fact that my body in spite of being fifty years of age is actually as young as it was at thirty or before. This keener functioning of the senses that has come about through the lessons and exercises also helps me tremendously in my business affairs. Add to this attunement superb health, and general fitness, and you have a few reasons why my contact with the Order is a priceless possession to me."

Surgical Operations

I would like to say a few words at this time to our Forum in regard to surgical operations. So often here in the Forum meetings we speak of things that are accomplished by metaphysical healing that I feel sometimes we may give the impression to visitors who come here that we are radicals in our attitude toward medicine and surgery. Remember that the Rosicrucians in the past were eminent medical physicians and surgeons, and many of the finest in their profession

are enthusiastic Rosicrucians. Medicine has its place in the scheme of therapeutics the same as every other law and principle of nature, and so has surgery. Very often medicine is given when it should not be given, and I am sorry to say that very often the untrained and improperly informed attempt to do things in metaphysics that should not be done in that manner. Surgery has its definite place, and there is no substitute for it in certain cases. The wise physician will combine all of nature's laws and principles and Cosmic laws in attempting to make the patient well. His first consideration is how to restore health and harmony in the patient's body with the least suffering and the least interference with nature's laws. Even when a successful operation is performed and it is one that is a necessity, there are certain tissues, nerves, blood vessels, and other parts in surrounding areas that are injured by the operation, and nothing can compensate for that injury. But sometimes, as I have said, such operations are necessary for the quicker and better restoration to health.

I hope that no true Rosicrucian will ever allow himself to be classified as a fanatic in regard to therapeutic subjects or any other subjects, but that he shall show toleration toward all things that mankind is trying to do to help man.

I want to call your attention also to the fact that very often surgical operations are recommended by a physician or surgeon who has not made a careful diagnosis, or who is led by some of the descriptions or symptoms given to him by the patient. After all, the patient himself is generally the least competent to describe the symptoms and aid the physician. No operation should be performed quickly and suddenly unless there has been some very serious accident or sudden psychological change that must be immediately corrected. In all other cases the operation should be delayed if possible, and metaphysical or other principles applied to give nature an opportunity to do its great work. The reports of our Welfare Department clearly show that out of every hundred cases of surgery called to our attention, fully seventy-five per cent of them are avoided by following the Rosicrucian system under the direction and guidance of a competent physician. Take, for instance, the case reported in the letter that I now have in my hand. Dr. Stoddard of Wisconsin says in his letter dated March 8, "Many thanks for your kind assistance in the case of Mrs. E. K. I am happy to report that this patient is at present enjoying the best of health thanks to your cooperation. It might also interest you to know that a very prominent medical physician who examined the patient before the writer received the case, made a remark that nothing outside of surgical intervention could

possibly eliminate the condition. Evidently we have achieved the impossible!"

This is just an example of an avoided operation. If persons who have enlarged tonsils or tonsils that have been affected by colds or other temporary conditions, or who have a slightly affected appendix, or other parts of the body in some abnormal condition, would postpone the operation until they consult other physicians and have further examinations and receive some metaphysical treatments, they would often find that the anticipated operation is not the "grave necessity" that it has appeared to be. This does not mean that in every case the surgeon who has recommended the operation was in error regarding the condition that he found or in error in his study of the symptoms. There may have been a serious situation at the time he made the examination, and it may truly be that he knew of no other way to correct that condition except through an operation, but that does not mean that the condition cannot be corrected by some other means, and that nature will not assist in correcting it. In the case we have just quoted there was a serious condition, but it was one that could be corrected through metaphysical and other methods of treatment. It is not a case of ignoring the condition and saying that the patient is not in need of help, but of giving one kind of help in place of another.

I hope that our members will keep this in mind, and consult more than one physician when a surgical operation is threatened, and especially consult physicians of several schools of therapeutics including the medical school, the osteopathic, the chiropractic, and the Rosicrucians, and then let all of them cooperate in avoiding the operation if it is possible to do so. But bear in mind that we here at Headquarters cannot attempt to diagnose a case, and we cannot assume the responsibility of telling at a long distance whether an operation is necessary or not. The best we can do is to advise that if the operation can be delayed for a week or two and nature given an opportunity along with the appeals that we will make through the Cosmic, the period of two weeks will tell the story as to whether the operation is really needed or not. To neglect an operation, however, and seek no help from anyone and merely attempt to negate the condition is just as foolhardy as rushing to the hospital and having an operation every time there is any little ailment in the body. Such a practice would be ridiculous in either case.

Abandon All Else

One of our good members in Wyoming presents to the Forum this morning this interesting question: "Are we justified in abandoning many

of our obligations and duties to render service to the rest of mankind? Suppose that some great master were to appear before us today as Jesus did at one time and say to one of us, or all of us, 'Come, follow me, forsaking all else, and I will make of you a fisher for men!' Should I and others desert our families, leaving them to shift for themselves, while we went about as missionaries fishing for men?"

I think that every student of sacred literature will realize the truth of the statement that everywhere and in all sacred writings we are impressed with the fact that God has tried to make plain to man that his first duty, after his obligations to God, was to his family, his wife and children. Every honorable and proper obligation that man has rightfully and nobly assumed becomes a sacred obligation, and these cannot be easily set aside, nor is the direful result of setting them aside mitigated in any way because of the intent to devote all of one's time to serving mankind. No matter what service may be rendered to humanity by any individual, the greatness and goodness of that service cannot compensate for the wrong done by abandoning wife and children, father or mother, or others dependent upon us, and whose care and loving protection has fallen upon us as a sacred and moral obligation. The story in the Bible regarding the fishermen, and the statement of Jesus, or the command made by Him that they should abandon and forsake their fishing and become fishers among men is symbolical, but if it were true in the letter of the words, as well as the spirit, there is nothing to show that these fishermen who were spending their days out on the Sea of Galilee had no families or great obligations to fulfill, or had no employment outside of the pastime or hobby or partial commercial interest in fishing. It is true that fishing was a business, and that many of these fishermen made an income through it, but nevertheless there were many who idled their time in those days, and most of the idle time was spent in fishing for want of something else to do. But to take such an incident and use it as an argument for abandoning one's wife or parents or family and children and go out on the highways and byways attempting to render service to God for the benefit of others, is to take a beautiful thought from the Bible and pervert it. What good would come from a man abandoning his family and going out on the highways as a missionary, and leaving his dear ones to be supported by some other man or group of men? And what would happen if the men were to abandon their families or obligations and duties, and become missionaries? We must use common sense in interpreting these sacred symbolical stories, and not stretch them to the breaking point to fit a purely materialistic analysis of the concrete

words and thoughts. Thousands of highly inspired and noble men and women in the world today who are fishers for men are sacrificing many of their own personal interests while they carry on God's work, but nevertheless they have not abandoned their moral obligations, nor left their parents, wife, and children to shift for themselves or become a burden upon the city, state, county, or friendly neighbors. Such an attitude would be inconsistent with the very thought of rendering the utmost of service to humanity in the name of God, and the Divine principle He has inspired in our hearts.

Vivisection

I have before me this morning as the first matter to bring into the Forum a brief communication from Frater Garden who sends to us pages from *Popular Science* monthly magazine for September, 1934, dealing with the breeding of dogs and the care and love of animals. It is a very interesting article indeed. But along with this our Frater sends me some literature issued by the Anti-vivisection Society, and he asks whether it would not be a good idea for us to spend a little time, "exposing the horrors of vivisection in our Forum."

Now I have tried to avoid bringing into the Forum matters that are not directly connected with Rosicrucianism, and which are at the same time so controversial and so extremely radical or fantastic. I can hear hundreds of our members saying right now, "the propaganda regarding vivisection is neither radical nor fantastic." But if the average member in our organization could read the literature issued by the Anti-vivisection Society, I am sure that most of them would agree with me that the horrible, blood-curdling descriptions and descriptive arguments which the friends of animals have put forth in this Anti-vivisection campaign are so greatly exaggerated and so inconsistent with the facts as found generally, that one feels that he is dealing with a very fantastic and radical subject in even trying to understand the soundness of the Anti-vivisection campaign. In many places in this literature quotations are used which are antiquated. There are quotations from physicians, scientists, novelists, and others dating back so many years that one appreciates at once that there may have been—in fact, must have been—many changes made in regard to vivisection since these eminent persons stated their opinions. In the literature I have before me there is a quotation by Victor Hugo. Then there is one from an editorial in *American Medicine* of 1921. There is another dated 1912. Others are dated 1920, 1922, and 1924, and some go back as far as 1913. There are some other quotations of more recent origin,

but these do not have the same expressions, nor are they so definite as those of earlier dates. From all of this we gather that there has been a considerable change in the treatment of animals in the various clinics and institutions where vivisection has been practiced in the past. We know also that in most of the states of the United States, and in most civilized countries, various laws have been passed or rules added to this penal code modifying the methods used in connection with laboratory experiments on animals.

Personally, I have visited in New York, in Pennsylvania, Illinois, Canada, and California, some of the leading laboratories where such experiments have been and are being conducted. I was very greatly impressed with the attitude of tenderness, rather than an attitude of cruelty, manifested by the average scientist who conducts these tests upon animals. I did not find that a group of partly qualified students were allowed to secure animals anywhere in the neighborhood of the institution, and bring them into laboratories or small classrooms and abuse them cruelly, injure them, torture them, and experiment upon them with complete disregard of the animals' suffering. In most laboratories where such scientific experiments are conducted upon animals, there is present a representative of the society for the prevention of cruelty to animals who is there for the purpose of seeing that the laws in regard to such experiments are properly adhered to. But in most cases I have found that the laboratory workers themselves are not devoid of love for animals, and are not the cruel, hard-hearted creatures that we find described in the Anti-vivisection literature.

It is not true, so far as I have been able to find, that in the average case the animal is denied any consideration so far as pain is concerned, and is allowed to suffer all through the experiment without a drug or some other means of making it unconscious of the experiment. The literature tries to give the impression that little pet animals are strapped to operating tables, and with full consciousness are tortured with incisions and major operations during which they struggle and fight, snarl and bite, and cry in agony for some protection or relief. The average operation performed upon animals is a delicate one of a highly scientific nature, and calling for the greatest observation of actions and reactions. An animal that is fighting and struggling would be of little value or little help in a highly technical experiment where close observation and very delicate reactions are important. Undoubtedly, in times past before this matter was properly guarded and systematized, there was much suffering on the part of the animal. But it is not so today. Perhaps we can give much credit to the Anti-vivisection Society for the improvements that have

been made, but on the other hand, we cannot honestly say that all of the scientists who have worked upon animals in the past, and those engaged in the work today, are hard and cruel beings.

But there is one other side to this matter that seems to me to be very important. We know that much good has come from every form of laboratory experiment upon animals of all kinds. We have learned through these experiments the actions and reactions of certain drugs, serums, and even of certain major operations that can be performed upon the human body today. Where are the scientists to make their first preliminary tests and trials? Are they to take from our homes or from the streets the little babies and children, or the adults necessary for such experiments, or are they to use the little animals, such as mice, rats, rabbits, dogs, cats, and others? If the experiments are at all necessary, is it not better for these preliminary tests to be made upon these small animals than upon our children? A fairly healthy, normal living body is necessary for most of these experiments, otherwise the reactions would not be of any value. Is it not better to perform some of these experiments upon a normal, healthy dog, cat, or rabbit, than upon a little child? The argument would seem to resolve itself, therefore, to the question as to whether experiments of this kind are necessary or not. I think that the whole history of the progress and advancement of medicine and surgery will answer that question.

We need only review the history of surgery, and the development of certain phases of medical therapeutics to see what great benefits have come through such experimental laboratory tests. If we decide that such tests should be continued because of their value to the advancement of science, then we must answer that such experiments should be made upon little animals in preference to having them made upon human beings. If, on the other hand, evidence can be accumulated to show that the world can do without these experiments, and that there is no new knowledge and no benefit to be gained through experiments upon living bodies, then we will have the best argument in the world for doing away with vivisection not only in regard to the suffering caused to animals, but the suffering caused to human beings as well.

I believe that the whole literature of the Anti-vivisection Society should be cleansed of the exaggerated and antiquated abnormal pictures presented, and that a more rational and dignified method of investigating the situation should be instituted. Whenever I have shown the anti-vivisection literature to sane, rational, conservative, thinking men and women, they have always responded in the same way by saying, "If half

of what this literature says is true, then the public should rise up in a body and storm every hospital, medical college, and scientific laboratory and prevent this kind of unnecessary, cruel torture. But I cannot believe that human beings will deliberately torture animals and stand by and smile and laugh at their cries and pains and agony, and continue to torture them merely for the sake of seeing whether they will respond to torture or not. Therefore, I cannot believe that this campaign is presented sincerely and honestly."

To use cartoons and other pictures showing a group of men standing around a suffering little creature apparently delighting in its agonies, and carrying on their work solely for the purpose of seeing whether each nerve of the creature's body will twist in pain and react to the cruelties, is not a fair, honest way of presenting whatever soundness there may be back of such ideas as warrant the existence of an Anti-vivisection Society. Rosicrucians will do their duty at any time and everywhere in seeing that any unnecessary torture to any animal or any living thing is prevented. But I cannot assume the responsibility of asking our members to have faith in all of the statements and claims that are made in the Anti-vivisection literature as it has been issued in recent years, and is issued today. There is no need to exaggerate the condition, and to continue painting the pictures of ancient laboratories in the propaganda of today. These are a few of the reasons why our organization has not added Anti-vivisection to its militant activities.

An Interesting Visit

One of our members in travelling through Switzerland has written us a letter regarding a visit he made to the Rosicrucian Headquarters in Lausanne where some of us visited last summer at the conclusion of the international convention held in Belgium. I would like to read to you a few paragraphs from this Frater's letter because it helps us to broaden our comprehension of the Rosicrucian Brotherhood and of the spirit of brotherhood that actually exists in the organization. He says: "I have just returned from a visit to the Rosicrucian headquarters in Lausanne and Frater Reichel, the Grand Secretary, introduced me and one other member from England who was also visiting in Switzerland. The Rosicrucians of Switzerland were very pleasant and courteous and we could not have had a better reception from our own folks at home. Dr. Bertholet, the Grand Master of Switzerland, took us for a ride to Vevey and introduced us to a member there and we passed the afternoon with very interesting comments regarding the other mystical organiza-

tions in Europe and of which little is known in other parts of the world. We spent an evening in the beautiful grounds and buildings where you and your American party were received and given an initiation and our discussions there regarding Rosicrucian principles were like those held in the lodges in America. Nobody paid attention to the time and no one had to hurry to catch a last train. For four days and nights we enjoyed the contact with various Rosicrucian members in Switzerland and had a delightful time."

Thus one of our Frateres from San Francisco has had a sweet and wonderful taste of the real spirit of brotherhood. We know exactly what he experienced in contacting all of these members in that wonderful and beautiful country of Switzerland, and we know precisely what his experience must have been in spending those long hours of the evening and night in marvelous discussions and exchanged explanations of experiences and the understanding of the highest principles of our teachings.

The Beginning of Life

In our monographs and teachings we hold fast to the unusual idea that life in the human body begins as an independent entity with the taking of the first breath at birth, and that up to the time of birth and the taking of this first breath the unborn child is not a living entity or individuality but a part of the mother and is not a living being in the sense that is usually attributed to it by some courts of law and by some medical authorities.

This idea of ours is based upon the Rosicrucian ontology and the fundamental principle of this ontology is based upon old sacred writings exemplified by the passage in the Bible that after the body of man had been formed from the elements of the earth, God "breathed into man the breath of life and he became a living soul." The whole nature of man's life and being demonstrates that with the intake of nous and the vital forces of the Cosmic through the breathing process, man becomes a living conscious creature and that this form of individual existence cannot begin until the first breath is taken and that it ends with the expulsion of the last breath.

We have been criticized at times by medical authorities and others for this strange attitude although continued scientific research has often tended to support our teachings.

Recently in a Supreme Court case in Texas a decision was returned that supports our contention and although attorneys everywhere have said it is one of the most novel in all legal history,

the matter is one of special interest to our members and students.

In this case a woman who was expecting to give birth to a child was injured in an accident and as a result of the accident twins were born prematurely. One of the twins lived and the other, whose body was bruised, was born lifeless. The father of the children filed suit against the company for damages for his wife and the death of the twin. For four years the case has been under very analytical examination. The ruling of the court was that while the mother was entitled to damages for the injury done to her, no money could be paid for the so-called death of the child on the grounds that "life means respiration." The court held that life does not begin in the body of a human being until the first breath and since the child did not breathe, it was never alive and, therefore, was not killed by the accident. I feel sure that our members everywhere will be interested in this decision and for that reason I recommend that it go forth to our members through the Forum magazine.

Intimate News of Rosicrucian Park

Those of our members who have not been to Rosicrucian Park for many months will be greatly surprised this summer by the many additions and changes. More land has been added to the park by the purchase of adjoining homesites and some homes have been removed from the ground in order to make room for more lawns, more shrubbery, and more beautiful environment.

The Francis Bacon Auditorium, in which the Convention sessions are held, has been improved by the enlargement of the stage and platform and by arrangements for the Rosicrucian orchestra, which will play at many of the sessions, and for the large choir which is now a permanent feature of the activities here.

The grounds around the auditorium have also been enlarged and extended so that at the morning or afternoon meetings many members can sit just outside of the windows and doors and look in and listen and yet enjoy the breezes and the shade of the trees. In extending these lawns, trees were secured from various places in Santa Clara Valley, typical of the type of trees to be seen here, and these have been transplanted so that they will cast many shady spots on the lawns around the Convention building. Flower beds, fish pools, palm trees, shrubbery from various parts

of the world, and stone benches have been added in these newer sections of the park to make the grounds very attractive.

Another improvement is the installation of outdoor speakers so that those who are on the lawns during any of the sessions can hear the speeches being made in the auditorium, and between sessions various musical programs from the auditorium can be directed throughout the entire park area.

Several new buildings have been added to the administration group during the past six months, affording more office space and larger facilities for every department. Our members who are familiar with the other eight or nine units of our grouped buildings will feel that they need a blue print of Rosicrucian Park and its buildings in order to find their way around through the labyrinth of hallways, alcoves, offices, reception rooms, lobbies, and plazas.

Frater Norman Gould Boswell, the artist who has devoted so many years to Egyptian decoration and whose work has been admired in our Oriental Museum for a long time, is busy these days on a huge scaffolding, painting one of the largest outdoor murals that has been made in California and perhaps larger than any other mural in the United States. The mural is thirty-one feet long and eleven feet high and depicts Amenhotep upon his throne with a royal reception. There are dozens of characters in the picture, all of life size, and the scenic effect and background is a work of marvelous composition. The mural faces the open plaza in the center of which is the memorial fountain to our late Grand Master, Charles Dana Dean.

The first sessions of the Rose-Croix University science classes will be occupying the science building for the weeks prior to the opening of the Convention, and at least one class of these students will graduate during the Convention week and have their appropriate ceremonies at that time. Visitors to the science building laboratories will be astonished this year to see the hundreds of scientific instruments and devices that have been added to these laboratories for testing and demonstrating thousands of nature's laws.

A silk flag, emblematic of the idealism of the Rosicrucian Order and to be known as the Rosicrucian Flag, is being designed to be placed upon the Convention platform opposite the American flag, which was presented to the Imperator last year. From the ceiling of the auditorium hang silk flags from over thirty countries of the world in which there are Rosicrucian Grand Lodges or

Supreme Bodies. These flags were sent by the various foreign jurisdictions to be represented here at our Convention.

All of the officers, department chiefs, and employees were thrilled recently when moving pictures were taken in all of the departments of all the workers in the various buildings and out on the grounds for the courier, lecture car that is now travelling across the United States and which will show these pictures to our various chapters in a score or more of the communities where members live. Along with these talking, moving pictures, constituting a travelogue through Rosicrucian Park, are other pictures of a scientific and instructive nature. We hope that every member who is notified of the coming of the courier car with its lecturer and technician will attend the meetings announced in the special notices that are being sent by mail. Not every community can be reached this spring and summer, but before this time next year the car will have travelled many thousands of miles and reached dozens of cities and communities.

In our craft's shop workers have been busy building some new scientific instruments that demonstrate the vibrations of sound, including the human voice and translating these vibrations into symbolical pictures and colors. The crafts shop is fully equipped to build anything of an electrical or magnetic nature and many of the instruments used in the scientific laboratories here in our university have been constructed in this shop, because they deal with laws and principles seldom taught in other universities, and for which no delicate or complete instruments can be purchased anywhere in the American markets.

A very beautiful pageant will take place during the Convention week on the lawns of Rosicrucian Park, especially on the university campus and around the fountain. A Frater and Soror who are experts in the art of classical dancing will soon be training our Colombes and others to interpret special Oriental dances that have been devised to interpret the laws and principles of our teachings, and this colorful combination dance will be given at night on the lawns with appropriate spotlights and with music filling the air everywhere.

Our recent request for musical instruments has been abundantly answered by the gift of a number of violins, a viola, a cello, and a banjo for the orchestra. We are still hopeful of receiving a bass viola of the large size, for these are difficult to obtain. Certainly we appreciate the kindness of our members in their immediate response to any suggestions of this kind.

From time to time our members have sent us some scientific instruments to be used in the laboratories, including camera lenses. If anyone has a pair of camera lenses that are used in projection lamps of a large or medium size, and for which they have no use, we will appreciate these.

Recently the Sovereign Grand Master, Dr. Le Brun, has visited Oakland and San Francisco, giving lectures to the lodges there, and his reception has been enthusiastic and reports after his lectures have been filled with glowing phrases of praise. During the month of April he visited Los Angeles with his wife and received a great ovation and was cordially and kindly entertained for a number of days.

The Emperor had planned to visit some mid-west and eastern cities in September of this year to lecture to some groups where he has never visited before, but because of the present tour of the courier car, which will include most of the cities the Emperor intended to visit, he has postponed his visit for September and will not visit any lodges until his return from Egypt next spring. He will probably have a great deal more to say at that time in regard to interesting discoveries and revelations in the Oriental lands and this will be of greater value to the members whom he will contact on this trip.

We have been rather amused lately by a number of letters coming to us from persons who have been advised by Mr. Clymer of Pennsylvania that he knows that a few new books or pamphlets are being printed attacking the authenticity and ideals and purposes of the FUDOSI (the Federation recently formed in Brussels). Of course, he knows about them and so do we. All of us are looking forward to Mr. Clymer's distribution of these critical pamphlets, which no doubt will be like the ten or more other critical pamphlets that he has published attacking and criticizing AMORC in the past fifteen years. However, it will take more than the critical attitude of a disturbed individual in Pennsylvania to alter the effects of a federation that was formed by so many representatives in Europe after a score of years of preparation. Man may not like some of the things that the Cosmic inspires or God creates or nature produces, and he may kick his toes, or snap his fingers with assumed indifference at them, or protest, but his attitude does not change facts nor alter things that are. Any of our members receiving these critical pamphlets will add them to their collection of wasted effort and historical mementoes, as they have done with similar pamphlets in the past. There is just one reason why a few individuals in America are constantly and bitterly fighting against the growth and development of the AMORC organization

in this country and elsewhere. You perhaps realize what that reason is.

Once again the foolish predictions of some occult and mystical schools which proclaimed that terrific earthquakes and tidal waves would destroy the west coast of the United States in the first two months of 1935 have been set to naught by God's will. We have advised everyone in the past that these predictions were unfounded and that we could give no credence to them despite the anxiety they caused in the minds of thousands of persons. Our west coast has been as peaceful as it has ever been, and we have no anticipation of anything extraordinary happening here to disturb us. All of nature's ways are disturbing at times to those who are fearful of them, but in California and in other parts of the United States, there are those who have no fear.

The registry book in our Oriental Museum continues to show an increasing number of visitors each month. Reading down the registry pages, one is impressed with the fact that the visitors are from every country in the world. Very often there are as high as twenty or thirty persons at one time being ushered through the different sections of the Museum and through the various departments of the administration building. One of the many interesting visitors from foreign lands was Soror Kenney, the nurse on one of the boats that travels from England to the Orient. Her boat took a special cruise around the world and stopped at San Francisco sufficiently long to give her time to come down to see us for a while. She tells us that on her ship there is an AMORC group of students consisting of members of the crew and some of the officers. She explained how wonderful it was to meet in privacy under a special privilege in the midst of foreign waters to conduct the various experiments contained in our lessons, and to enjoy otherwise the contacts that they make with members of our Order from place to place and time to time.

When the Emperor returned from Europe last summer he was surprised to receive a communication from one of the officers of the ship inviting him to spend an evening in the officers quarters, and learned that several of the officers were members of the AMORC and had been anticipating the Emperor's journey on their ship. We have a great many members on ships, including war ships and cruisers of the American and British Navy, and it is more than likely that a count would show that several hundred of our members are united in concentrated study and experimentation on the high seas almost any week of the year.

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No. I

DESIGN

There is design in nature; we, however, are not skilled to decipher it. One page the Cosmos is spread before us; upon that page we scribble our comments and call them natural laws. The text itself is almost hidden by the commentary. And, reasoning from the commentary, not from the text, we deny or condemn the design in nature; not aware that thus we convict ourselves. It was a mad-man who said of life: "It is a tale told by an idiot, full of sound and fury, signifying nothing." . . .

We are part of a great curve, nature's path. We look in a direction chosen by us, along a tangent to that curve; but there are other tangents; and every time our position is altered we get a new view along another tangent.

By William Kearny Carr.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

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Greetings!



DEAR FRATRES AND SORORES:

My personal mail has been quite filled the past two months with two types of letters relating to the Forum. Many of these pertained to my article regarding the Colombes, and I want to thank every member who wrote, or who sent mentally, loving thoughts of cooperation, loyalty, and devotion in connection with his understanding of our problems as indicated in that article dealing with Colombes in the last issue of the Forum magazine.

The other letters pertain to the inauguration of a feature in the Forum magazine dealing with the intimate doings at Headquarters, and which we will call hereafter the "Sidelights at Headquarters". The average letter said that these little statements and comments made them visualize our activities and our doings here and helped them to draw themselves closer to Headquarters, and they therefore appreciated these comments and wanted more of them. I hope that our attempt in the present issue to cast some light on the intimate things at Headquarters will be interesting to the readers of this magazine and I will be glad to have their further comments.

Our Forum family is growing larger and larger every month, and I hope the time will soon come when every member of the organization will also be a member of the Forum family so that I can talk intimately and privately to them in a manner that is not restricted by the degrees or lessons, or the other formalities of the general courses of instruction and ritualism.

With all good wishes for Peace Profound, I am

Fraternally,

H. SPENCER LEWIS,

Imperator.

Asking Questions

When our good Frater Poole, national field lecturer for the Order, started with his courier car and his journey across the United States, he began to learn many interesting things about our members. His letters and reports have been filled with praise regarding the high quality and the high type of the average member he has contacted. But there is one criticism that he has sent to us and it sounds so familiar to all of us who handle correspondence that we feel justified in speaking of it.

Frater Poole refers to those members who desire to ask a question regarding the teachings or some experience that they have had in connection

with the teachings, but who have not learned how to put their question in the most simple and brief form, or delight in making the question as complex and difficult to understand as it is possible.

Everyone here who handles correspondence knows that we receive daily hundreds of letters that are three, four, five, or ten pages long, and yet contain in them only one question and that question could be reduced to ten words. Ordinarily, we have to read through two or three pages of handwriting or typewriting to discover one question hidden somewhere between matter that is of no interest and no value to anyone.

Even if you were just a busy baker behind your glass counter selling a few loaves of bread, a few buns, and a few pies a day, you would not want to have persons come in to ask you for a loaf of bread and proceed first of all with a discourse of their personal ancestry; secondly, what they had been doing all through the past years that brought them up to the point where they now are in need of a loaf of bread; then proceed to tell you the differences they have found in various kinds of breads they had used, and then after a half-hour talk conclude by saying—"And now I will take a loaf of bread."

Frater Poole says that in each city where he has visited, scores of the members have surrounded him at times between and after lectures, wanting to ask him important questions which he and Frater Brower, who is with him, are only too glad to answer, but suddenly one member will step forward to ask a question and will hold up the entire parade and all of the efficiency of the meeting or congregation by starting a question with a long personal history, or an uninteresting discourse, or a number of psychic experiences that are more or less vague, or by introducing matter that is of no interest to anyone and is not pertinent to our work. He tells me that on one occasion between lectures when he was trying to rest a few minutes after a long, tiresome drive in the touring car and attempting to prepare himself for the evening lecture, the telephone rang and a member announced that he desired to ask an important question. Wanting to be helpful, Frater Poole invited the Frater to come upstairs to the hotel room and ask his question. Upon arrival the Frater began his comments by saying, "I just dropped around to get acquainted and talk over with you some of my psychic experiences." He wanted to outline all of the experiences he had in the past years and in connection with every grade he studied, and then end up with hypothetical questions about what these experi-

ences might lead to and what they might signify, etc. Invariably such questions lead to the discussion of the teachings of other schools and the experiences of other persons and a demand that the AMORC representative, or the officers here at Headquarters, explain the relationship between other systems of teaching and other experiences that individuals have had.

None of the officers have the time to give to such long conversations or communications. We have said over and over that our members will help themselves in getting a quicker answer, a more efficient answer, and a more satisfactory answer by writing their questions as briefly as they would put them in a telegram and to leave out of their conversations or communications all of the personal discussions of their past lives and of their interests and pastimes and general beliefs and thoughts. But this is especially true in conversations at the end of lectures, or just before lectures when there are hundreds of members waiting to shake hands with the representative and just ask one short question of real importance. To give half an hour or three-quarters of an hour to one member, or even to give twenty minutes to one member in regard to one question while a large number of members await impatiently and finally have to leave and go home without having their chance to ask a question, is not fair or reasonable. I hope that all of our members will think of this and try to be as brief in their statements or in their questions as it is possible to be.

Rosicrucian Soror Honored

Word comes to us through the Master and officers of our chapter of AMORC in Toronto, Canada, that one of the members, Soror McNab, was recently honored in her city with the presentation of a medal called the King's Jubilee Medal. This medal was presented to her before a congregation of the Mayor of the city, official judges, attorneys, and other prominent citizens of the city in recognition of her special services in the department of welfare for the city. In acknowledging the medal, Soror McNab spoke highly of the Rosicrucian Order of AMORC, of its teachings and principles, and of the fact that the Order had been responsible very greatly for the work that she had undertaken and accomplished in the welfare department of the city of Toronto.

I would like to add my expression of appreciation at the present time for what our good Soror has been doing in Toronto, and at the same time express on behalf of the Supreme Lodge the joy that it gives all of us to have one of our members recognized in this distinguished manner. May

she continue to carry on her great work to the glory of God for the benefit of those in her city who need her services.

A Brother's House

I have before me today in a letter an interesting idea that has occurred to some of us many times in the past and occasionally has been suggested by others. This letter today, however, from Frater Seitz of New York, reduces the idea to a very concrete form, and I think it would be well to present it to our Forum family at this afternoon's session and discuss it and then have it appear in the Forum magazine so that our members might comment upon it in their letters addressed to me.

Our Frater suggests that the Order should build and establish here at Rosicrucian Park, or nearby, a typical monastery for Fratres of the Order. Away back in the years between 1694 and 1710, or a little later, there was built and maintained at the first Rosicrucian settlement in America two such houses, one known as the Fratres' house and the other as the Sorores' house, in which the unmarried members of the Order lived. In other periods of the Order's existence there have been similar places, not as shelters or as homes for the indigent or the poor, but as typical monasteries like those established centuries ago in the Orient. Such monasteries consisted of a building in which the devoted members lived the remaining years of their lives in study, contemplation, work, and devotion. The monasteries that were built later by the various religions were more or less imitations of these ancient monasteries.

The idea presented to us now is not to imitate or emulate the religious monasteries of the Middle Ages, but to copy the spirit and idea of the ancient monasteries that were associated with the mystical schools of philosophical thought. Frater Seitz says, and other members have told us, that there are a number of Fratres in the Order who are reaching or have passed the age of vocational employment, or who have retired from their successful business or have no interest in the commercial activities of life, and who being unmarried and without any ties or bonds to hold them fast to any one place would like to come and live in a typical Rosicrucian monastery in the West where each individual would have a private room for sleep and study and meditation along with a library in which certain research work could be done, an art room and work room where valuable manuscripts might be prepared by them and bound for preservation in the future, and where the entire hours of the day and night could be spent in study, spiritual contemplation, physical work of various kinds in a garden adjoining, and

in contributing to the preparation and creation of manuscripts and other things for the future of the Order.

These persons would contribute to their own support and the support of the monastery either by turning into the monastery funds all of their earthly possessions and financial assets at the time they entered the monastery, or making a monthly contribution from their personal funds to the monastery funds every month to cover their room and board and incidental expenses, and having the material possessions of their own to do with as they please. It would not be a charity proposition, inasmuch as the Order would give to these persons in a material way nothing more than the special features of the buildings and surroundings and a certain degree of guidance in their activities. Those who could not support themselves so far as food, clothing, and other incidentals are concerned, would not be accepted as charity students for this would not be the purpose of the institution. All would be on an equal footing, regardless of what they contributed or what they paid monthly to the funds, and all would be given an equal opportunity to share in the benefits of such a monastery life. They would not be separated from worldly contact, however, but allowed to go out into the world and carry on missionary work for a while if they desired and maintain such a common touch with humanity and its weaknesses as would enable them to study and analyze the needs of mankind.

Not long ago I had two letters bearing upon this matter. One was from an officer of a ship plying the Atlantic Ocean and who was a highly educated and university trained man, and the other was from a man at the head of a large corporation. Both said that in another year they expected to retire for the remainder of their lives and they would prefer to come to California and live in such a place, if we had one, than to live in homes and try to maintain the usual standards of living in apartments. Having no relatives or others dependent upon them, they looked forward to a span of years during which they would have nothing else to do but read the many books they have wanted to read, to study the many subjects they want, and to experiment rather than keep up the battle with commercialism. With certain ethical standards established, with certain rules and regulations of an agreeable and harmonious nature, and with a proper environment, plus the unified interests of all those living together, the plan is unquestionably tempting to a great number of men.

Only last year two of our Fratres seeking such a place to live and not finding such an ideal monastery free from sectarian limitations and other restrictions that would take them entirely away

from all worldly contact, went off to foreign lands, one of them planning to live for a while in a monastery in India and the other one in Japan.

I would be glad to hear from our members as to what they think of such a plan. It would not be a community proposition where everyone cast in his little lot and shared equally, some giving nothing and receiving what the others received and making of the proposition an imitation of some of the Socialistic community ideas that have been promulgated in the past.

Of course, the question will arise on the part of our Sorores as to why we do not have such a home or institution for them also. We feel that there would be little demand on the part of Sorores to separate themselves this way from relatives or friends, and to avoid any complications we would not have both sexes living here even in separate buildings until such a time as the buildings could be widely separated and a definite plan worked out with practical experience with the Fratres' house. What do you think about it? Those who wish to express themselves definitely should address their letters to me, personally, and put at the top of the first page the words, "Regarding plan for Fratres' house."

Writing Poems For Music

I would like to sound another note of warning to our members here and to the readers of the Forum magazine. Just as the dealers in ice take advantage of the warm weather to promote their sales, and the corner ice cream parlor makes all of its offerings more tempting than ever when the temperature rises, so the frauds and fakers take advantage of every depression to encourage persons to invest a little money with them with the hope of getting great dividends. During the recent depression, thousands upon thousands of women have sought for some means to earn a little money at home doing so-called home work, and many thousands of these women—honest and sincere in their desires to be helpful to the family—have squandered the last savings in the family funds and learned a few weeks later that they had been defrauded by schemers. These schemers lie awake nights figuring out how they can take advantage of the desires of men and women to earn money in their spare time. Nearly all of these home work schemes are either fraudulent or so expensive that there is no actual return or profit to the one who has invested a little money. Beware of the firm that offers to send you envelopes to address at home and asks you to buy the bottle of ink, pen holder, blotter, etc. And be careful of the firms that tell you they will teach you how to make crayon portraits or colored photographs, or something else in the

line of art, and then sell you an expensive outfit but never buy a thing from you. Also be careful of the home knitting, sewing, and embroidery schemes.

One of the most successful of these schemes is that of encouraging persons to write poetry and have it turned into popular songs. They tell you about the fortunes that have been made through popular music. They do not tell you that out of every one hundred songs that are composed and published only one becomes popular and the rest represent fortunes thrown away. And they do not tell you that the most important feature of these songs is the music and not the words. Seventy-five per cent of the popular songs today that are used for dancing are used over and over without persons knowing what the words of the verses are and very few knowing even the chorus. For every hour they spend in composing the words or lyrics of the song a hundred hours are spent in composing the music. Composers of popular music can hire young college men for \$35 to compose one hundred pieces a week, whereas a real composer wants \$500 for composing a little bit of music, and he often gets ten or twenty thousand dollars—if he is lucky.

There are advertisements in many magazines today stating that if you have some poems they can be turned into popular songs. Upon investigation you find all you have to do is send \$75, \$50, or \$25 to have the music composed and one thousand or five hundred copies printed, and they will help you to sell your song. Two weeks after you send your money you receive some copies of the song with your name in big letters on the cover. The composer has spent the great and magnificent total of two hours composing the piece of music for you and the rest of the time was spent in setting the music in type and printing it. These firms that do this sort of thing compose from three to four hundred songs a week for persons who send their money. And when they run out of themes for music, they go back over their old ones and use them over and over. They offer to help you sell the music by telling you where to mail free copies. They want you to send them to the radio studios to be tried there. Radio studios never use a new piece that is not already popular. Stations are not going to use valuable time and musicians to work out a new piece and introduce it to the public in order to help some composer. Stores that sell music will not buy a piece of music until it is already so popular that there is a demand for it. Why should any good composer who can compose a popular piece of music sit down and compose a piece for your poem for \$25, when he could make \$500 himself if the music were good? Do not be foolish and think that because you

have a clever poem you can get it put to music and make a fortune. If instead of sending the \$25 to the publishing house you will turn around and put it in your bank, you will be \$25 richer than otherwise and you will be making more money out of your investment than if you sent it to the publishing house. Do not let the flattering letters about your poem deceive you. If a child sent them a poem that had neither meter nor rhyme and was worded backwards, they would write him a letter and tell him it was marvelous and sure to make a great hit. Song writers are born or made from long experience. Keep out of the business that you know nothing about and you will save your money.

Rosicrucian Missionary Work

May I bring before the Forum this morning one example of the manner in which marvelous Rosicrucian missionary work can be carried out almost secretly and certainly with dignity and great efficiency. We are all familiar with the marvelous missionary work that was done by St. Martin, who became well-known in the inner circles of Rosicrucianism as a profound philosopher and mystic, and equally as well known throughout the social and cultural circles of Europe as the unknown philosopher. But here in America we have one, Soror Woodward, who has succeeded in organizing in one of the largest summer resorts of a more selective nature, a movement that has been properly called, "The Scientific Thinking Club," which began with three members meeting in an open Forum beneath the trees and sky. This movement has grown until at the present time over six thousand persons are in attendance at the discussions, lectures, and systematized discourses conducted by our Soror and with the assistance of a few other members. Meeting twice a week, a definite program of instruction was possible and it was carefully worked out by our Soror who had in mind the dissemination of Rosicrucian principles and ideals without labeling them with the term Rosicrucian, but nevertheless making them recognizable to all students of mysticism who might be in the audience. Hundreds of persons each week expressed their deep appreciation for the benefit derived from the discourses and discussions, and out of the movement has grown a spirit of Rosicrucian propaganda that will be carried to many distant points of the country. This movement was the only public form of propaganda or form of instruction given permission by city officials to be conducted along such lines in the public places of the city. From time to time the large newspaper published in the city where the discussions and lectures are held, has published a long article

dealing with our teachings and truths, thereby widening the field of contact. Certainly the organization and thousands of people owe a great debt of gratitude to Soror Woodward.

And we have members who are spreading these same truths and teachings over the radio through a number of stations in connection with their Sunday evening sermons or Sunday morning Bible discussions, and there are other radio programs that have each day a brief reading from our book *Unto Thee I Grant* or other extracts from our literature as a jewel thought given between the musical numbers of the various programs. In magazines and newspapers various editors and writers occasionally use an extract from our teachings and in hundreds of ways a nation-wide form of propaganda is being carried on by our members and officers for the benefit of the public.

Whenever you read or hear of any matter pertaining to our work, be sure to express your appreciation to the person or persons responsible for it and thereby let them know that you value this great assistance in the work that we are trying to do in the Western World today.

Giving One's Body to Science

I am sure that all of the members of our Forum family will be interested in this little incident of human sacrifice to the advancement of science and the benefit of mankind. One of our Sorores living in Florida writes to us that her father, born in 1871, has been suffering for many years with a strange malady much like cancer. She has been studying the symptoms and watching the strange developments from month to month for which there seemed to be no cure. Metaphysical treatments relieved and eased the pain and in other ways render some help, but there seems to be a strange disease. Now she informs us that at her father's request she desires to announce to the medical fraternity that her father is ready to give his body to medical science for any operations or any process or system of investigation that will enable them to determine the nature of his disease and thus learn of any facts that will be of ultimate benefit to science and to mankind. Certainly, this is a noble sacrifice and a noble offer, and we have advised our Soror to get in touch with the nearest representatives of the American Medical Association and to communicate with them about this plan. If one's old and worn out body can be of any benefit, even through its change at transition, in helping to solve some of the mysterious problems of health and disease, it is truly worth while. I am sure that a Cosmic blessing will come to both of these noble persons.

A Reincarnation Problem

Here is an interesting subject for speculation on the part of our members who are keeping a scrapbook or record book of unusual reincarnation facts. One of our Frateres living in upper New York City (Frater A. P.) writes to us again, giving us a few more facts about his little daughter who has manifested some very interesting traits. She is only twenty-eight months old, and has become possessed of a remarkable memory—almost prodigious and uncanny—during her twenty-eight months of life here on earth in this incarnation, or she carries over from a previous incarnation a memory of previous experiences and knowledge that is remarkable in a child of a little over two years of age. She seems to know and understand a great deal about Rosicrucianism, and about people connected with it, and very quickly and efficiently associates all new thoughts and ideas that are given to her by her parents about our organization with ideas or thoughts that she has had stored away in her consciousness for a long time. She demonstrates in her conversations a vocabulary of a child at least five years of age, and in addition to being very interested in every subject pertaining to the Rosicrucians she does not seem to forget any fact that comes before her in connection with this subject. For instance, she can pick out from our literature and books, and from among other magazines and books anything of the Rosicrucian literature, recognizes the Emperor's picture and the pictures of others, and in every way manifests an association of ideas that is unusual for a child of this age, especially since this association of ideas relates to a large extent to matters of Rosicrucianism.

The father states that his father told him as soon as the child was born that the little girl was a reincarnation of his grandmother, and that this had been revealed to him mystically and psychically. This would indicate that our Frater's father was mystically inclined, and may have been interested in Rosicrucianism many years ago, and his parents may have been also since the whole family are of a Latin race, and lived formerly in a Latin section of Europe. Speculating, one might conclude that the grandmother of this child, or some member of the grandmother's family, or all of the family, for that matter, were associated with the Rosicrucian Order, and that the little child is now revealing the knowledge carried over from a previous existence. If the reincarnation explanation is not correct, then we have in this case an unusual and remarkable example of rapidly developing memory and marvelous association of ideas. And if this little child has accumulated all of its knowledge in

twenty-eight months and has so associated the facts that she can remember them and recall them and use them properly in her conversation and explanations, then she is an unusual child, indeed, and this explanation, by the way, would be more difficult to accept than the explanation of reincarnation.

The Strange Story of A Seeker

Very often we think that the stories and plots brought before us in the productions of the moving picture companies, or in plays and novels, are far-fetched or beyond the law of possibility. I know that we all enjoy a strange story or a mystery story, and I have one here that is as strange as any that we have seen or heard of in a long time. Each one of you assembled here in the Forum today, and each one of our Forum readers could take this brief story and weave it into a longer one, and I am sure that some of the scenarists at Hollywood could make a very long and intriguing play of it. It is a letter from a man who writes to us from New York City expressing the desire to be admitted into our organization, and stating that he has certain definite reasons for making his application directly to AMORC as a sincere seeker. This is the story:

"Ever since my arrival in this country I have been waiting for the opportunity to ask you personally for this honor, and to relate the incidents leading up to this request, but for reasons which I will express later I have not written until this day.

"I am an Italian, thirty-three years of age, of Catholic religion, graduated from the University of Genoa in 1924, with the degree of Doctor of Law. For many years I have been a student of philosophy, and my real inclinations have always been toward higher idealistic doctrines. In consequence of my historical studies in philosophy, I became interested and engrossed in Egyptology. After graduation I voluntarily selected the Mixed Courts of Alexandria, Egypt, as the place to practice my legal profession so that in my spare time I could more deeply and more satisfactorily continue my researches. At the end of 1933, while I was in Luxor, Egypt, I had an opportunity to make the acquaintance of an elderly and noble gentleman sojourning there. I was led to believe that he was a very important personage in the Rosicrucian Order. He became very much interested in me, and in my philosophical theories, and introduced me to the principles and wonders of the ancient Rosicrucian Order, showing how closely my ideas coincided with theirs. Finally in a very intimate discussion he showed me an ancient and precious scarab which was supposed to have belonged to the famous Queen Totmes III (Thotmes), and to which he seemed to attach

very much importance. An incident referring to a royal personage who while visiting in Luxor became ill strengthened my friend's faith in me to such an extent that he planned to take me to France with him to introduce me personally to several of the Rosicrucian masters, and there sponsor my promising career in Europe, but his health prevented the carrying out of these plans, and finally on his bed of transition he bequeathed to me the invaluable scarab which he claimed would serve me the same *droits de entree* that his presence would have served. I am now affixing the seal of that scarab to this letter. For personal interests, I had to come to America a few months ago where I may stay permanently. I have not found it possible to carry out my plans to go to California and attend to this matter personally as I wanted to, but I do not wish to delay any longer this important act on my part, and I, therefore, submit to you this seal with the desire that you recognize it and notify me of the next important step to take to become a member of the AMORC."

Notice the many outstanding mystical or mysterious points in this story. The man studied law and philosophy toward both of which he has inclinations and high ideals, and certain definite beliefs in regard to doctrinal matters; thus in his scholastic and academic training, and in his thinking the Cosmic has endowed him with certain tendencies so he might properly prepare himself. When he graduated from the university and had all of Italy and other parts of Europe available to him for his legal practice, he says that he "voluntarily" chose to go to Alexandria, Egypt, to practice in the Mixed Courts. In the forepart of the book dealing with self mastery and fate and the cycles of life it is explained how the Cosmic often urges or inspires us to do something, and the inspiration comes to us in such a subtle manner that when we decide to follow it we often think that we are *voluntarily* doing something of our own volition, and of our own creative reasoning. The truth is that in most cases we are simply yielding to an urge from within. Unquestionably, the Cosmic led this man to Egypt. If his preparations and studies were Cosmically intended, certainly the next step in his career was Cosmically decreed also. Think of the opportunities this man had in Alexandria for gaining more information, and more knowledge about his pet subject—Egyptology! And yet what is the subject of Egyptology? It is not the cold, material, or scientific study of the dead things of past Egypt, of its history, its monuments, its geography, its periods of unfoldment and development, etc. To the mystic and philosopher the science or study of Egyptology is the study of human tendencies in a race of people, and in a time of

the world when knowledge was being revealed and discoveries made, and the mysteries of life solved. In the Mixed Courts of Alexandria he met intimately every type of character, and persons of every race, creed, and religion, thought and philosophy. He met the educated and uneducated, the mystic and the scientist, the philosopher, the atheist, the despondent and forlorn, as well as the hopeful and mighty. He saw before him in the trials and tribulations which were described to him, all of the stages of evolution through which the people of Egypt and other parts nearby have passed in the last ten centuries or more. He had an opportunity to go to libraries, to museums, and to take out of musty old dust-covered volumes and records certain facts that interest few persons. He had the opportunity of asking questions of eminent authorities, and of furthering the development that was taking place within him.

And then he went to Luxor! Oh, how those members of our Order who were with us in Luxor, Egypt, in 1929 will thrill at the thought of this man's opportunity in that wonderful city! To be able to stay there weeks and months,—to live, to breathe, to think, to meditate and concentrate in that luxurious city of the Gods, that very garden of mystery, and a true heaven of mysterious unfoldment! We all recall the many highly educated, cultured, refined, mystical, Rosicrucian philosophers that we met in the temples of Luxor who assisted us in planning and carrying out the great initiation of our American members that took place there during that memorable visit. We recall how we were taken into some of the Egyptian buildings and shops kept by specialists in various novelties, and gradually led into one or two back rooms where in secrecy and privacy old manuscripts were shown to us, rare old garments worn in ceremonies in Egyptian temples were carefully taken out of old caskets and hung upon our bodies to let us enjoy the rare privilege of having these things close to us with all of their vibrations and magnetic power. We recall the secret sessions held in secluded and protected enclosures long after the sun had set, and while the moon was high, with dark-skinned Egyptians and a few Arabs in their long white robes standing in the shadows of columns or behind screens, they explained to us some of the features of the ancient ceremonies that are still being conducted in the secret temple of Luxor. We recall hundreds of incidents that occurred in those four or five days in that city, as well as during the week or more in Cairo, that opened the doorways of long-forgotten places and revealed the identity of little suspected individuals. To think of spending weeks and months there, and to think of the golden opportunity to become acquainted with the greatest of the masters! We can understand,

therefore, how this man came in contact with a very eminent person in Luxor, and how this person after listening to the man's beliefs and convictions, his philosophy and ideals, gradually introduced the subject of Rosicrucianism to him, and then climaxed the matter by showing him a scarab with a certain seal upon it.

How many of our members have read a little booklet called *The Little Brown Casket*, a story of a strange box that contained old manuscripts and out of which came a little scarab of Thotmes as a key to the whole matter? How many of our members remember seeing the picture in that book of the strange brown casket, and the mysterious stories of beads with the scarab attached? All who have ever contacted the genuine Order in Egypt or India and know the real secret identity of the Rosicrucians will understand the meaning of that scarab.

And so our Italian friend was endowed and blessed with a gift of such a scarab, and he was told what he should do with it, and where he should seek. And on this letter which I have before me there is the impression of this scarab, and the story I have just read to you. The same law that took our friend from Italy to Alexandria has brought him to New York, and whether he comes to California or not is merely a matter for the Cosmic to decide. But he has made the right contact, and he has taken the correct first step in the procedure that was outlined long ago in the records of the Cosmic—even before he was born in this incarnation. And yet our friendly enemies of the Order, and especially those two or three small movements that call themselves Rosicrucians, and which depend upon the peddling and sale of atrocious books with intriguing titles, claim that there are no Rosicrucians to be found in Egypt, none to be found in Europe, and that the Order in all foreign lands passed out of existence centuries ago, and any claims of connections with foreign lands on the part of members in America today are but shallow pretenses.

Mr. Clymer of Pennsylvania, the one who writes so many books on Rosicrucianism, and who knows least of all about it but is a fairly competent printer, able to waste much good paper with many useless words, very definitely states his opinion of what the Rosicrucian Order is and what it is not. But one incident like this, one letter like this takes from the pretenders and enemies of truth and light, any power that may have been in the faintly echoing sounds of their words.

It is to be noted that our friend, M. L. P., who wrote the foregoing letter did not hurry to make his application for membership in Mr. Clymer's organization, nor in the small movement that claims to have its international headquarters on the top of Mt. Ecclesia. Perhaps he discovered

that these two self-styled Rosicrucian movements have aided and assisted in the criticisms and conspiracy attacks upon AMORC, leading him to investigate the AMORC and convincing him of the latter's true identity. But we feel sure that when the intelligent and understanding individual of Egypt told him what signs and tokens to seek for, he was led directly to the portals of AMORC, and so it has always been with the one who truly seeks and is not influenced by the elaborate pretensions or illogical arguments of those who seek to destroy the leaders of life.

Certainly, we welcome our friend into the AMORC, and have sent him our usual invitation to make application, and to submit his qualifications like unto any other seeker. We know that he will qualify, and that he will become a great worker and a great leader in the organization's activities in some part of the world where he is destined to go after his present mission has been fulfilled in America. In this way were the masters of the Order prepared and sent abroad in ancient times, and in this way do they still come and kneel before the sacred symbol of the Order and then go on their way as pilgrims, masters, and leaders. We shall watch the story of this man's life unfold, and from time to time will speak of him again.

In Defense of Los Angeles

In the June issue of "The Rosicrucian Forum", there appeared some comments made here in the Forum regarding the fly-by-night organizations and business propositions that establish themselves somewhere in Los Angeles or Hollywood, and then advertise themselves nationally.

In my comments I stated that nearly all of these unreliable business propositions, especially those which are related to psychology, metaphysics, and mysticism, advertise themselves throughout the United States as having large headquarters, temples and administration buildings and what-not in Los Angeles, when as a matter of fact they have only a small bungalow and operate their entire temporary and fictitious proposition from the parlor of a small home.

Realizing that my words might be doing injustice to some, and realizing how excellently and promptly Los Angeles immediately comes to its defense whenever anything of a critical nature is said about it, I said in my comments that my remarks were not intended to be any reflection upon the City of Los Angeles or Hollywood. But I have received a letter from our good Frater Parcels in Los Angeles in which, in typically Californian spirit, he comes to the defense of Los Angeles and calls my attention to the fact that some persons may be injured by my comments.

He calls my attention to the fact that many very honest and sincere forms of business are carried on in Los Angeles in private homes, and the fact that the business is conducted from a home instead of a large office building should not be a reflection upon it. He says in part of his letter that he expects to establish his own metaphysical and drugless healing practice in part of his home out of choice, and that even some Rosicrucians are conducting various forms of business from their homes out of choice and not because they could not conduct them in an office building.

Now we all realize that there are certain lines of business which we rather expect to find conducted from a home, and there are some which can just as easily be conducted from the home as from an office building or loft building. Certainly it is traditional in America for physicians, dentists, and others dealing with the therapeutic or corrective systems of human conditions to have an office and operating room in a home. The tendency to have these forms of business conducted in office buildings is very new, and is not proving as satisfactory in most communities and cities as the promoters of large medical and dental buildings have expected. Certain other lines of business can be very satisfactorily conducted from a home. Surely, I did not mean to criticize anything of this kind; but it is one thing to conduct a nominal, normal, local business in a home, and it is another thing to conduct a business that is nation-wide with a claim that the headquarters of the business is a large institution in Los Angeles, when as a matter of fact it is not an institution at all, but a mere scheme being carried on by one or two individuals in the sitting room of a small bungalow.

My comments did not pertain to legitimate local business that is conducted in a home, but to the questionable lines of business that make pretentious claims. I am sure that Frater Parcels will not advertise his healing work under the State license which he has as a physician, as a great institution and as a national or international proposition. If Frater Parcels were to issue some literature which was cleverly worded to give the impression that he was located in a great clinic, hospital, or sanitarium with many rooms, many patients, with a large staff of nurses and physicians, and at the same time claim that his place would be the "World Headquarters of the Largest and Greatest Healing Institution in the World", we would criticize his schemes and mode of advertising, just as we have criticized the others referred to in our former discussion. It is not the fact that the business is located in the home that we were dealing with, but the misleading advertising throughout the United States on the part of those who try to create the impression

that each and every one of them has an enormous institution of national and world-wide importance located in Los Angeles.

I hope that this explanation will serve to prevent anyone from feeling that the goodness, soundness, or efficiency of a proposition cannot be judged wholly by its location, for we all know that some of the greatest healers, physicians, and miracle workers in the correction and care of human ailments have operated from their homes in various cities of the world, and there is very good reason for them doing so, and no point about it that can be criticized.

Your Karma

It does seem that we should spend just a few minutes this afternoon before entering into the discussion of any technical problems associated with our teachings in consideration of another angle of Karma.

Members and others write to us from time to time speaking of their Karma as though it was some individual thing that is never in any way connected with anyone else. Most persons look upon their Karma as though it were a skeleton in the personal closet of the individual, and neither a family skeleton nor an associate one. So many persons have the impression that our individual Karmas are like a bag of some kind in which are buried a lot of mysterious troubles, trials, and tribulations, and a few bouquets of joy, and a number of small pleasant incidents for the present and future, and that these things are all jumbled up together in a mysterious manner, and from day to day we reach into the bag and take out something blindly and discover that it is either a pleasant piece of Karma, or an unfortunate piece of Karma. When we think that we are the only ones that reach into that bag, then we think that that bag contains nothing but things that are wholly and uniquely our own.

It does not seem to occur to the average individual that our Karmas are very much blended and united, divided and shared because of our common earthly methods of living, and uniting with other individuals. Let us take a hypothetical example and think of a man and wife marrying in their younger days and starting out to live life together in all of the bonds of companionship and mutual association in a full form of partnership. Now how can we say that the woman in the case will be affected solely and wholly by the mysterious incidents of Karma that are buried away in her own Karma bag, and that the husband will go on living through life being affected wholly and solely by the Karma in his bag? Is it not apparent that these two persons will share each other's Karma to some extent? Is it not evident from the very nature of things that both

of these persons as individuals have voluntarily assumed a portion of each other's Karma by agreeing to live together, labor together, suffer together, and divide the world's blessings or tribulations? Does not the usual marriage ritual say that one takes the other for better or for worse? In most cases of marriage the wife's income is dependent upon the husband's income, and her meals, her place of sleeping, her general material blessings in life, are dependent more or less upon the husband's material conditions. If his Karma is unfortunate over a long period of time, how is it possible for the wife to feel no effect of his Karma, but to live wholly according to her own Karma? Let us say that the wife has not earned or accumulated, acquired or attracted in her past years or past life any unpleasant, unhappy, or disciplinary Karma. How is she going to continue to live as the wife of a man and have nothing but happiness, peace, and contentment, while he with his loaded Karmic bag is destined to have either health or economic reverses, financial depressions, and many serious incidents of an unpleasant nature. Even if the woman had sufficient personal income laid aside to provide food for herself when the husband had no money, or to maintain a home for herself when he could not pay the rent, could she go on living comfortably and eating properly and be perfectly contented and happy knowing that her loved one, or the one that we assumed she loved sufficiently to marry, is in want of food and in want of a place to sleep, and probably suffering mental or physical tortures through unpleasant Karma? And if the wife did have sufficient income of her own to not only live independently but to provide food and shelter for her husband, if his Karma was of such a nature as to deprive him of food and shelter in order that he might learn some lessons, their Karma would arrange it so that the wife would not be able to give him these things, and thereby cheat Karma out of its decree.

Many a person is suffering today under strange conditions that are not wholly of his earning or deserving, but are a result of the Karma of others with whom he is so intimately associated that he cannot be separated from the effects of adverse or beneficent Karma.

Only recently one member wrote to us and said that he was surprised to see how one of our old-time students who had studied long and devoted much time to the practice of our principles, and who had tried to live a life of kindness and goodness to others, was still unfortunate in many circumstances, especially in regard to the acquirement of the actual necessities of life on many occasions. He wanted to know why the good results from living a Rosicrucian life did not manifest in this person's life, or was it that the

member had failed in some way or that the Order and its principles did not always operate as we believed them to do? The inquirer entirely overlooked the fact that the member of whom he was speaking was living with and an intimate daily social and financial partner of another person, and that they were sharing their Karmas together in every human experience. For our teachings and principles to have lifted the one person up into a better social and financial condition would have resulted in lifting the other one up also, and yet the other one had not deserved and still does not deserve any of the Cosmic blessings that are really and truly deserved by the other one. So long as these two persons voluntarily and knowingly live together and combine their interests, they will have their ups and downs as they have had them. At times both of them will share in the benefits of the Cosmic through the good Karma that comes to the one, and at other times suffering under the unfortunate Karma that comes to the other.

Children, until they are separated from family ties and live independently and in distinctly different environments and contacts, are generally subject to some portion of the Karmic effects of their parents. Persons employed often have to share some of the Karmic conditions of the concern or the employees who are their superiors. Men and their wives, wives and their husbands, are likewise affected in such combination effects. Thus we see that Karma is not such a personal and individual thing as we are apt to think it is, unless we live separately from other places and other persons. If a nation has a Karmic debt to pay and this is to be made manifest through earthquakes, fire, pestilence, or disease of a widespread nature, and we have deliberately moved ourselves from our old environment to a foreign country to live in its lands and share in its bounties and trials and tribulations, we must be prepared to experience and accept some of the Karma of that nation or of that country.

Robinson Crusoe may have made himself immune to the Karmic conditions of other persons by going off on an island to live alone, but he thereby created a new set of Karmic conditions, especially those of want and privation in many ways of hard suffering trials and tribulations which he experienced as an individual while alone on the island. But the very strange incident that placed him in a completely separate position apart from all the rest of the world, and free from the Karmic conditions of others, may have been a Karmic condition itself, for it may be that the Cosmic sought to teach him a lesson by taking him away from all human association, depriving him of all the actual necessities of life in order to teach him the value of human associations, and the fact that through cooperation and civic com-

panionship human nature has evolved and civilization has advanced. So after all, we find the subject of Karma more and more difficult to analyze and understand. But do not let any of us think that our own Karma is something for us apart from everyone else, and that we can live independently without being influenced by the Karmic conditions of the nation, community, family, and especially our own intimate companions with whom we are sharing all other things.

In the Name of St. Germain

I recently had much literature sent to me regarding a new mystical society that is being promoted in the United States, and as I read some of its literature I am reminded of the very wonderful novel by F. Marion Crawford called, *Viva Crucis*. It is the story of the Crusades to Jerusalem from southern France and in it we read of many things that were done "in the name of the Cross". Since then many wars and political campaigns, much suffering and destruction of property and of life, have been carried on "in the name of the Cross".

At various times great movements are started or begun in the name of some eminent individual. But we all feel sad indeed when we see something of a very deplorable nature being carried on in the name of one of the great mystics.

This new literature carries the title, "Saint Germain Activities". Saint Germain was one of the most beloved mystics of his time and everything he wrote, said, and did was of a high and beautiful nature. We know all that he ever wrote and left in manuscript form because some of this has been published in small pamphlets, but the most of it has remained in secret manuscripts within the archives of the Rosicrucian Order.

Now it is claimed that there are new teachings and revelations by St. Germain which have been psychically, Cosmically, or spiritualistically transmitted from the Cosmic personality of St. Germain to a few individuals who are exploiting or offering these holy writings in connection with a new form of mystical organization. It is a sad thing, indeed, that in these Western World countries many unusual, preposterous, and almost sacrilegious claims can be made by writers of books or publishers of them without being required to prove any of the statements they make. An individual can borrow money and pay it to a printer to bring forth a book of mystical misinformation and unreliable theories and call it the secret writings of Madam Blavatsky, or the private teachings of St. Paul, or the personal experiences of St. Germain, and avoid the embarrassing investigation that follows by simply claiming that the book was written in the Cosmic and

revealed spiritualistically through a medium to the man who published it. If you want to disprove the claims you must either subpoena in court the mystic in heaven or the medium who translated the message, or ask the shadow of the great teacher to appear in court and deny that he or she ever transmitted this matter for commercial purposes. In fact, in the leaflet that I have before me the statement is made that these new teachings by St. Germain have been transmitted in just such a manner and that the "Great Ascended Master" has given the real, living, true experiences of his life to a modern lecturer and publisher at some mysterious focal point in America. The result is that a new school of mystical thought and a new system of mystical instruction is being founded and established on the basis of these pretensions and claims.

I leave it to our members who read these confidential remarks of ours in the Forum magazine to decide whether they believe that St. Germain is busy at the present time or has been in recent years writing new manuscripts to be given to the world in such a manner.

What I do want to emphasize, however, is the very unfortunate and shocking claim that is made in connection with the sale of books supposed to have been written by St. Germain. It is claimed that if you buy this book for \$2.50 you will find that "each copy of the book carries with it the Mighty Presence of the Ascended Host their radiation and sustaining power". This claim is strangely worded to lead prospective book buyers to think that when they possess a copy of the book they will feel radiating from the printed pages of the book, a strange power which the divine author has deliberately radiated into its printed pages and very material elements. That this is the idea intended to be conveyed is supported by another paragraph in the circular which reads, "Those who read the book or take the course will find a new and powerful force entering their lives, enabling them to do wisely that which they attempt in their chosen field of humanitarian service."

A lecturer or two will travel around the country probably and exhort seekers for mystical truth to accept the offerings of this new society. It is unfortunate that the sweet name and character of St. Germain cannot be protected and kept away from being dragged into the mire and material conditions of the world of today. But I hope no one will be tempted into buying these books or taking up the course of study in the belief that he or she will receive the genuine teachings of St. Germain, or that by contacting the books and lessons they will find themselves in contact with some strange psychic forces.

Thus we answer the questions of the hundreds who have sent us some of the leaflets and pieces

of literature that have been mailed to them unsolicited. We do not want to be unkind at any time to any new movement that is doing good work, but we do regret the use of a great man's name in connection with a matter of this kind and in connection with such claims as cannot be supported by scientific demonstration or by any national and rational text that the human mind and heart may invent. Such movements as this have been organized time and time again in the past thirty years. Their number is almost legion. They have come and gone all within a few months' time. Be sure that any organization you join has stood the test of time and is not making exaggerated claims regarding the personal contact offered by the great Invisible Masters and teachers. We could say to all other movements that we offer them all good wishes for peace and success, as we have said to many such movements in the past, but we cannot hope for success in a movement that deliberately makes claims of the kind quoted here. If the future should prove that we are mistaken in our judgment in this particular case, we shall be glad to correct the information that we are thus giving in this confidential way to our inquirers.

A Rosicrucian Tea Party

I thought that the members of our Forum might be interested in a very pleasant little incident that occurred recently in California, as illustrating what can happen when a number of Rosicrucians meet for social discussion and come together from all walks of life solely because of their mutual interest in our Rosicrucian work. One of our Sorores living in a very exclusive section of California, being of English birth, was invited to join the John O'London Literary Club. At one of its first meetings the Soror came in contact with a number of eminent persons who were Rosicrucians and she naturally invited them to her home for tea. Soror Guthrie and Soror Govey, both being advanced students in the work, were delighted in meeting with congenial friends, and as a result of this contact another meeting was arranged with other eminent persons drawn into the Rosicrucian circle for tea. Our Soror who sends us the letter says that as the number of persons increased on the prospective visiting list for the occasion, she began to think of the multitudes who assembled and had only a few loaves and fishes and she wondered what miracle would be performed in this instance. It was found that among those present at the gathering were Hugh Matier, the eminent archaeologist; Isla Knowles, daughter of the late Sir Arthur Pearson who founded St. Dunstan's Institute; Winifred Walker, who illustrated John Millais' book on rhododendrons; Ella Shepard Bush, the famous miniaturist, and Lee Shippey, who has

just published a very wonderful novel. Can you imagine sitting in a circle among eminent men and women of this type and listening to their discussions regarding the higher and better things of life, the Rosicrucian doctrines, teachings, and application and enjoying that and all the other social features in a beautiful California setting?

I would like to speak about just one of these persons. Mr. Hugh Matier (who called upon me in my office a few days ago) is really one of the great archaeologists of this country. It was he who discovered not long ago the location of that famous sacred manuscript known as the "Codex Sinaiticus", or the Mount Sinai manuscript of the Holy Bible, communicated with his intimate friend Sir Ramsay MacDonald in England about it suggesting that England secure it from the Russian who was holding it in secrecy in Russia, with the result that England purchased this very unusual and authentic early manuscript of Christian writings and brought it to England for preservation in the British Museum. The price paid by the people of Great Britain to the Soviet Government for the manuscript was one hundred thousand pounds, equivalent to approximately a half a million dollars. Half of this sum was given by the British Government and the other half raised by public subscription, and it appears that the public now is anxious to donate the other half so that the manuscript itself will have been a donation on the part of the public to the British Museum.

As an archaeologist, Mr. Matier has lived in Egypt and other parts of the Orient, and has been a member of various excavation expeditions and research bodies. He is well-known as a lecturer on Oriental objects and has established and assisted in establishing a number of museums in various parts of the world. He was very much pleased with the museum we maintain here at Rosicrucian Park and frankly stated, as have a number of other Egyptologists who have been here, that we have as fine a collection of some of the really rare and interesting things from the Orient, and especially from Egypt, as any museum in the country, and he agrees with other authorities who have said that the Egyptian architecture here at Rosicrucian Park on the inside and outside of the buildings and the Egyptian atmosphere of the park grounds is more truly in harmony with the spirit and atmosphere of Egypt than at any other place they have visited in North America. All of these Egyptologists who have visited us in the past have felt so kindly toward the work we are doing and our attempt to create an Egyptian and Oriental atmosphere here that they voluntarily offer to send to us and give to our museum and grounds various Oriental things that they have accumulated in the past,

and we have always greatly appreciated this tribute of recognition of our efforts in this direction.

And in speaking of visitors here at Rosicrucian Park, I am sure that our members throughout the country would find great enjoyment in contacting the various types of personalities and individuals who come here often at great trouble from long distances to make a contact with this unusual center of Oriental mysticism in an Occidental country. Writers of novels and magazine stories, authors of moving picture scenarios and plays, artists of various kinds, and architects come here to find inspiration or to study in our library a while, or to hunt up ancient references, or to add to some facts that they have obtained. Each of them says there is no other place in the whole of North America that is precisely like Rosicrucian Park in its accumulation of interesting things to be seen and examined and the amount of inspiration to be gained. I am sure that our members will excuse us for feeling some sense of pride in these comments, for it must be remembered that only eight years ago the grounds of Rosicrucian Park were barren and there was no such center as this, except in our minds and hearts. Today, hundreds of thousands of persons in North America are aware of the existence of this Oriental center of mysticism and philosophy and many thousands of them have visited or contacted our buildings, grounds, and various departments. If the same progress can be made in the next eight or ten years, our members throughout the country will unquestionably feel the same pride that we sense in knowing that our Rosicrucian Headquarters in California is recognized as a cultural center of a distinctive classification worthy of national recognition.

In connection with this, I would like to say that each month of the year brings to us information regarding new dictionaries, new encyclopedias, and reference books that are being printed and sold and in which the Rosicrucian Order of AMORC is mentioned and the Headquarters at Rosicrucian Park pointed out as the authentic and recognized center of Rosicrucianism for North America. In classifications of museums, universities, and specialized schools, our work here is also recognized and discussed as an authentic cultural museum. It was not many years ago when it was difficult to make the average person understand that Rosicrucianism represented something practical, useful, dignified, and progressive. Today the registers, newspapers, and magazines throughout the country are thoroughly familiar with the organization and its purposes and no longer feel inclined to look upon Rosicrucianism as an archaic or mythological movement of the past and unworthy of serious

consideration. We want all of our members and friends to share in the pride that we have for our organization and its reputation.

Accidents and Suicides

I want to have a serious talk for a few moments with all of our members, and I hope this appears in the Forum magazine for everyone in our large circle of Forum members to think about. Recently one of the larger magazines (*Ladies Home Journal*, June, 1935) published an article with the headline "Accidents Don't Happen—They Are Caused". I want to speak about accidents and suicide. It would seem at first thought that these two things do not go together, but you will find that most accidents are as deliberately created in our lives as are suicides, and that by our actions day by day we are virtually bringing suicide into our lives. When persons walk across the busy highways of the cities or the country and unheeding step into automobile traffic without caution and without good sense, it is equivalent to committing suicide.

I wish our members would think of just a few figures in connection with this matter and perhaps talk about it at the family table as one of the interesting subjects for dinner discussion. Speak of it in the Sunday schools, the public schools, the church and everywhere. Let us all work together to warn ourselves and others of the sad condition that exists in this country.

During the year 1934, every fifteen minutes of every twenty-four hour day throughout the whole year, saw the sudden transition of a man, woman or child through accident. Think of a great clock high above our country ticking away the minutes and as each quarter hour of the gong struck, a man, woman or child paid the penalty for our recklessness in traffic. In no other nation in the world and no other time and through no other system of man-made ways of living has there been such a sacrifice of human life. At the end of a year and at the end of several years it equals the loss of life in the greatest wars and we are all united in trying to prevent wars but we think little about the slaughter of human life through accident and carelessness.

In every family of three persons, that is, father, mother, and child, the law of averages of the present time takes one of the three in accident. In other words, if there are three in your family or three in your neighbor's family, you can count upon it as almost a certainty that before very long one of the three in your family or one in the neighbor's family will pass through transition more than likely through the horrible period of suffering as the result of a terrible accident.

It is a terrible total that this country is paying for its madness—its madness in many things. It

is not only madness in our wild rush with automobiles to get around in the quickest possible time; it is not only madness to rush through the highways of the country at the greatest speed possible with the utmost indifference to traffic signals; it is not only madness to attempt to cross the streets in front of these madly rushing vehicles; but it is madness to drink or to allow others to drink intoxicating liquors and then let a half sober, half sane, half intelligent body sit at the wheel with one foot on the accelerator and mow down the human figures before it like a huge machine mows down the stalks of rye and wheat. It is madness to go to the seashore, the mountains, the valleys, and the lakes for a day's outing and stay late in the evening and then attempt to hurry home in the darkness; it is madness to return home on congested and crowded highways and attempt to make speed with safety; it is madness to try to keep apace with the fast rushing life all around us and forget that every fifteen minutes one of us must drop to the earth mutilated, disfigured, and destined to pass through transition at an untimely period in our lives.

It is an absolute fact that 99 per cent of the accidents in traffic are preventable. All means of prevention, however, include the cooperation of both the driver of the car and the pedestrian on the street. Every means that has been devised to cut down the number of accidents depends for its success upon the cooperation of parents as well as children, upon young and old, and upon those who are the deliberate murderers and those who are the victims.

A large portion of the automobile and traffic accidents are due to someone at the wheel becoming incompetent or starting out in an incompetent condition generally through alcohol or the drowsiness slowly produced by alcoholic drinks. Make it a law in your family, with every member of your family and with all of your friends, that not one of you will enter an automobile if anyone who is to drive at all or conduct the car in any manner has been drinking. And if you find anyone driving on the highway or streets of your city or town who has been drinking and whose body contains any alcoholic drink, report it immediately to the nearest police officer or warn the one who is about to drive or is driving to hesitate for his own sake and for the sake of others. In every part of the country more stringent laws and rules should be adopted, and those who are found driving while under any degree of influence from alcoholic liquor should not only be fined and arrested but their driving license should be taken away for one year. If people must be crazy enough to put themselves under the influence of liquor even to the smallest degree, they

should stay at home and go to bed and not risk the lives of others as well as their own.

Teach your children to be very careful and remember that while you are listening to or reading what I have said here, the clock has slowly moved on to the next fifteen minutes and another person somewhere in your neighborhood has been struck down or someone in an adjoining city has been killed and one family of three has been reduced to two. Let us all unite in fighting this unnecessary evil in our midst.

Cooking Pots

To break the trend of our serious discussions this morning, I would like to answer this one letter in which it is suggested that we say something more about the use of various cooking pots. After all, the subject does have a direct bearing upon our health and is really worthy of serious consideration.

Some time ago it was stated in our discussions here that the use of aluminum cooking pots was not safe in many ways and not advisable. Any one who has boiled clear water in an aluminum pot for a while has noticed how the water has changed, and there are a great many authorities who have condemned the use of aluminum on the basis that it slightly poisons or affects food in some internal way. I believe the aluminum people have tried to offset this argument with many sound scientific statements, but the question is still a much mooted one among persons who are expert in the use of cooking utensils. We do not want to injure the reputation of manufacturing companies or cause any good device to be cast aside. Goodness knows, the use of aluminum brought about a great revolution in American kitchens, and the average aluminum pots, with all of the objectionable features they may have, are better than old time utensils that our parents and grandparents used. We recommended copper on the basis that wherever you go in Europe or on steamships you will find the leading chefs using copper. We realize, of course, that copper utensils are very expensive and are not easily obtained. Now one of our members wants to know whether the new pots, recently put on the market, made out of tin and copper plated, are reliable. Pure tin is a scarcity and a very rare metal on the market and we seldom find anything made of pure tin. So-called tin pots and cans are made of thin sheet iron that has been tinned or plated with a thin plate of tin on both sides. So long as air and moisture do not affect the tin anything kept in tin cans is safe, but we all know what happens with a tin can after it has been opened and its liquid contents poured out and the air allowed to work upon the thin coating. The iron

beneath soon rusts through and contaminates anything that may be put into the can. If the tin is heavy or the copper plating is heavy on top of the tin, the utensil will be a safe one to use. Much depends upon the grade of the pot and the care which the manufacturer uses. Tin pots with copper lining made to sell cheaply are not very reliable for once the copper begins to wear off, the kettle should be abandoned immediately. As long as the copper remains, the kettle, pot, or pan will be much better for general use than aluminum in many respects.

Our Soror also wants to know what we think of the various glazed pots. Years ago these glazed pots were very popular and many of them sold very cheaply. We are all familiar with the fact, however, that through age and especially through beating things in the pot the glazing becomes cracked and pieces drop off leaving the metal to show through. The top covering of glaze was equivalent to glass and the cracking produced small pieces of glass in the food and when the food is eaten the glass entered the body and often was responsible for appendicitis. Any glazed pots that start to chip should be abandoned because the chipping goes on rapidly once it starts and is a constant danger in food.

Recently, however, some new pots have been put on the market that are called chipless proof porcelain or enamel pots. If these do not chip or crack they should be very safe. The ideal pot is one that can be cleaned easily and one which will not chip or permit any of its inner coating or lining to break loose and enter the food.

I think now that I have said all that is necessary about cooking pots for a while and that our members will be a little more careful in buying cooking utensils. It is seldom that a cheap cooking pot lasts very long or stands much use before it becomes unsafe.

An Unusual Dream

One of our Fratres in Canada sends us a clipping in which a strange dream is reported after having been verified. A young woman awakened one morning in a startled manner and reported to her parents that she had a frightful dream in which she had accepted an invitation to go automobile riding with a young man with whom she and her parents were acquainted, and that while they were traveling across the river an accident occurred and they were drowned. In fact, after having had the dream and awakening, she fell asleep, and the vision of her dream was repeated to her. She promised her mother that she would not go riding in the young man's car at any time in the future. However, twenty-four hours later the young man called at the

house and offered to take the young lady to an adjoining village on an emergency errand, and while driving along the highway the car crashed into another, careened across the ditch, capsized, and threw the body of the young lady into a pool at the edge of the river. The young woman's transition was instantaneous, while the young man was seriously injured.

The question asked by our good Frater is whether or not the dream was a Cosmic revelation, and would she have avoided the fulfillment of the vision if she had remained at home instead of riding in the car.

There is no way by which any of us can say whether the experience the young woman had during the night was a dream composed by the imaginings of her objective consciousness like most dreams, or whether it was a result of a Cosmic warning. We would want to know much more about the details of the dream and the vision accompanying it before we would attempt to give a definite answer on this point, but the case is very typical of genuine Cosmic warnings. If the Cosmic could foresee that the accident was going to happen it unquestionably could see that the young woman would be invited to take the automobile ride and would accept it. If we wish to argue that the young woman might have changed the whole picture and prevented the accident from occurring by having refused to take the ride, we will have to also admit that in such a case there would have been no vision or Cosmic warning. If it was a Cosmic warning, it was because the Cosmic knew that the ride was to take place. If the Cosmic can know this in advance it could have known also that the young woman would not accept the invitation, and take the ride, and therefore, no warning would have been necessary. This is one way to argue the matter. The other way is to say that there would be no advantage in receiving a warning from the Cosmic if the accident was inevitable and the warning could serve no useful purpose, as, for instance, preventing the accident. To assume that Cosmic warning is futile and of no value since it merely foretells an inevitable event, and is therefore not a means of prevention, is to argue against thousands of recorded incidents. We have in our files records of visions or warnings that members have received regarding various accidents, and unusual events, and when they have accepted the warning or acted upon it and remained safely at home or elsewhere the accident has occurred, except that the individual receiving the warning was not affected by the accident. In accordance with this argument, if the young woman had refused to accept the young man's invitation, he would have proceeded alone or with others in the car, and the accident

would have occurred in the same manner, but the young woman who received the warning would have been safely at home and unaffected by it.

Psychological Diseases

Because of a very interesting letter that has come before our Forum this morning, I would like to have all of you who are seated in our Forum session listen to a little lecture on psychological diseases, and this talk being printed in the Forum magazine later will reach a great many throughout the country who are probably interested. So let us settle down for a real round table of interesting discussion after my remarks, and benefit by this interesting case that has been brought to my attention. You know that in many places of the Bible there are references to the ancient mystics and healers and especially to the work of Jesus in "casting out devils", and you know there are many references in ancient literature to the unfortunate conditions that have come upon people and which were described as physical or mental ailments resulting from evil spirits possessing a person. You know also that many wonderful cures are recorded in the sacred writings in the form of treatments that caused those persons who were "possessed of evil spirits" being relieved of the inhibition and the dreadful obsession. Very often we of modern times think that all of these ancient beliefs were more or less superstitions, for we are quite sure today that no one can be possessed by an evil spirit and that the devil cannot get within a person's consciousness and cause illness. On the other hand, do not let us be so sure of our great understanding of nature's laws that we can rise up and definitely affirm that there are no diseases or physical or mental conditions that are truly typical of what was described in ancient days. I know there are such conditions and I have arbitrarily called them psychological diseases for the want of a better name.

Now let us take this example that has come to me in a very interesting letter from a Frater in Sacramento, California. He says that ten years ago when he was engaged in operating a very successful automobile repair shop he had excellent health, a strong physique, had not been ill for many years. But he had a young man working for him who suddenly one afternoon at 4:30 became afflicted with an epileptic attack. Our Frater was surprised and did not know what to do since he had never seen anyone while suffering from an epileptic fit or the effects of epilepsy and knew nothing about them or the condition or how persons acted when they had such a condition for there had been no such condition or disease among any of his parents, or relatives as far

as he could trace. But he had felt so kindly and so friendly toward the young fellow that he did his utmost for a half hour or more to give the young man some assistance. Undoubtedly he held the young fellow and tried to prevent him from injuring himself or becoming injured and struggled mentally and physically with this unusual condition for perhaps an hour or more. At any rate, at the end of the day our Frater went home tired and exhausted, ate his usual meal and later went to bed. About 4:30 the next morning—just twelve hours after the young man had had the attack—our Frater awakened with a similar attack and had a very severe one. That was ten years ago. Since then he has had these epileptic attacks regularly—occasionally as many as three a day—and sometimes going as long as five weeks without one. They come upon him more often while asleep than awake. He says he has tried everything everyone has recommended and has consulted many specialists and physicians. Recently a specialist in San Francisco examined him thoroughly and observed his condition for a period of time and then told him his case was wholly one of illusion. This physician said that there was absolutely nothing wrong physically or mentally with our Frater and that he was suffering only from a habit formed in the brain and it would have to be broken by going away on short journeys or a long trip to a different environment, changing the occupation, and getting the mind centered on other things, etc. This Frater joined our Order some time ago and has been an active student with us, hoping that through the study of nature's laws he would find a clue to the best way of taking care of his own condition and helping others as well. But he has reached a point now where he wants advice and help from us and we are going to give him the very best help possible.

But what can cause a healthy, normal man to suddenly break down with epilepsy? First of all, there must have been some degree of vibratory attunement between him and the young man who came to work in his shop. Their vibrations and their auras must have agreed and this probably created a sympathetic, friendly feeling between them. This is always true in cases where persons form friendships or seem to find in one another an agreeable element of nature that makes for companionship or harmonious association in work or play. When the young man became upset through his attack, however, his vibrations psychically and otherwise, and his aura became greatly disturbed. When our Frater attempted to help him and brought his body close to the man with the epilepsy, their auras blended and undoubtedly the sympathetic condition between them caused our Frater to "take on" in a mental, psychological, and psychic sense some of the dis-

turbed vibrations and psychic conditions of the one who had epilepsy. That condition has remained in the consciousness, or shall we say in the subconsciousness or psychic consciousness of our Frater ever since. There is no physiological reason for his attacks of epilepsy and no mental condition responsible for it. Until this psychological disease is removed from his psychic consciousness there will occasionally be outer manifestations of it. Certainly, this is a case where medicine, surgery, and the ordinary methods of therapeutics will avail nothing. There are no germs that must be removed from his blood; no pressure that must be relieved; no mental obsessions that must be corrected, nor ordinary habits that must be altered. The cause is deep-rooted, deeply seated, and can be reached only psychologically and through psychic means. We shall watch this case and see what happens in the future and we will have more comments about it later on.

In the meantime, however, we have in this case an excellent picture of psychological diseases, and there are many other instances of similar diseases and conditions that have come upon persons in the same manner. The moral is not that we should avoid contact with those who are suffering, but rather that we should learn more about protecting ourselves and how to use our own mental and psychic power to overcome conditions of a sort of reflex action.

From A Priest

I have here a letter that I want to read to the Forum this morning. You know that I do not often bring letters into our discussions that are merely complimentary, for I do not want to give the impression that we are trying to publish what might be called testimonials. We could find hundreds of these in our mail each week and month, but we believe that the living activities and lives of our members are far better testimonials than the best words put upon paper. Here is a letter from the priest in charge of the Liberal Catholic Church in one of the larger cities of the United States. He has been a member for a long time and was just recently elected Master of the branch of the Order in the city where he has served as an officer for a good many years. He says:

"For some time I have desired to write to you chiefly perhaps to thank you for your interest in what I am doing and for the splendid monographs in this higher grade. It seems to me that these monographs lift one up in spirit and vision more than any others—though that would be hard to say except in a general way for all are leading up to these. These lift the veil and reveal great fundamental truths apparently not

known to the average 'Divine' or at least not taught by them. Truly the lessons bring one to the Holy of Holies and very near to the God of All. You and our Order constantly have my sincere, affectionate good wishes, thoughts, and prayers."

This extract from the letter may help some of our members at times in talking to others as to whether clergymen, priests, rabbis, and those who are devout in their religious work are interested in our organization. We are very happy in the fact that we have these Men of the Cloth of every present-day religion in America active in our membership, often as leaders in our work. There are bigotted ones, or those especially unfamiliar with our teachings, who condemn the Rosicrucian Order. Those of the Christian faith condemn us on the basis that our teachings and our attitude are typically pagan, while there are representatives of the Oriental religions who just as strongly affirm that we lean too tenaciously and too deliberately toward the promulgation of the Christian doctrines. There are Jews who say that we are not tolerant of the Jewish religion and that, therefore, all Jews should stay out of the Order, while there are others who say that our organization is probably supporting the Jewish faith and is a veiled form of propaganda for the Jewish Church. How we can be all of these things at one and the same time is quite a puzzle, but on the other hand, it plainly indicates what persons will say who are not familiar with the organization. For a person on the outside to judge the inner nature of an organization, such as the Rosicrucian, is very difficult indeed. But those who are on the inside like this Frater whose letter I have just quoted, have definite opinions based upon actual knowledge and experience and their statements are always more reliable.

I will place this letter from this Frater in a special file which we keep for the purpose of showing the variation in opinions between those who are on the outside and those who are on the inside.

Occult Breathing

Frater Palm of Illinois rises to ask this question: What is the danger in excessive occult breathing?

I think we have said a great deal about breathing in our Forum discussions and in our various lessons and monographs, but perhaps we have not said enough about excessive breathing. Now let me say at the start that the danger from excessive breathing, whether mystical or other breathing, is about the same as the danger that comes from excessive smoking, eating, drinking, or excess in any human direction.

We are often too prone to think that a deep breath is good and that two deep breaths are better and that a long period of deep breathing would be sublime. By the same token we could argue that since a glass of water drunk when we are very thirsty is refreshing and helpful, as well as invigorating, two glasses of water naturally prove themselves even more refreshing and that, therefore, we should throw ourselves into a lake and drown for the pleasure that it will give us of being filled with water as well as surrounded by it.

The neglect of doing certain things is an excess in the opposite direction, and the average human being suffers physically and mentally from the two extremes—either the lack or the excess of certain things. Now when it comes to breathing, it is possible through taking many deep breaths each day to cause the body to become so charged with Cosmic vitality that one will begin to feel dizzy and light-headed at the end of the day. After the lungs have been emptied of the foul air that generally remains in the deeper recesses and after one has taken a number of very deep breaths and filled the lungs with the vitality energy of air, there is no need to continue the extraordinary deep breaths or system of deep breathing for many hours. In occult breathing or in those systems of strange breathing that are used or recommended by some Oriental schools, the intaking of so much Cosmic energy tends to awaken and quicken and, in fact, over-energize the seven principal psychic centers of the body and these become over-active. If such deep breathing is continued day after day for periods that are too long, the body will become so highly charged with a refined psychic essence that it will become abnormal.

The human body is constructed to live upon and live in the environment of this earth and its surrounding atmosphere. The moment man rises in a balloon or any other device to points above the ordinary atmosphere, he begins to find difficulty in breathing and in maintaining his health for he is not in his normal or natural environment, and the same is true of men who go under water in submarines or other inclosures for long periods of time.

Each one of the psychic centers of the body is connected with some of the important glands and these glands control certain phases of development in the human body as well as certain activities that make for health and happiness. To agitate them or accelerate them with long periods of deep breathing day after day is to cause each to over-function. Now we know what occurs when one of the glands is over-active. In one case one over-active gland may cause a person to be too stout, while in another case an over-active gland may cause a person to be very slender and almost

wasting away in physical qualities. Another non-active or over-active gland may cause a person to grow extremely tall like a giant while another may cause an individual to be short in stature and dwarf-like. Other glands control other functionings of the organs in the body to such an extent that anything that agitates these glands will produce an abnormality of the body and this generally results in poor health and a long period of suffering.

If all of the glands are agitated and accelerated at one time over a long period, a very complex condition will arise in the human body. Just how it will manifest at the end of the period is not known precisely, but it has been very tempting to those whose psychic centers are over-active to become despondent and unhealthy and unhappy in many ways.

Deep occult breathing performed more than twice a day for five minutes each time is a waste of energy and time and a threatening danger to the normality of the human body. Therefore, no extreme systems of deep breathing should be indulged in without competent advice from someone well-qualified to advise in such matters.

The breathing exercises given in our lessons and monographs are just right for the average normal being. In fact, our exercises are carefully devised to meet the conditions of people living in the Western World and are free from all of the excess, extremes, and forms of fanaticism that are found in the East. They are safe to follow, therefore.

Sidelights of Headquarters

As this issue goes to press, the printing processes involved in a big plant will probably be observed by hundreds of visitors attending our 1935 Convention. The printing plant with its several large floors of many departments always constitutes a fascinating place for our members. To watch the type being set for the next issue of *The Rosicrucian Digest*, the pages of this Forum being printed and bound, our large library books being covered with silk cloth and stamped in gold, and hundreds and thousands of leaflets and other pieces of printed matter being handled and ready for delivery to us, are interesting things to observe, but there are scores of smaller features to be found in a large printing plant and involved in the process of making engravings, designing artistic arrangements and illustrations, selecting inks and papers, planning attractive pages of type, stitching pages together after they have passed through large folding machines that work at the speed of lightning. To watch enormous presses—a dozen of them—working at high speed with almost human understanding and precision,

consuming sheets of paper large enough to contain 48 to 60 pages of our magazine at one time, or big enough to print the average city newspaper, or to watch the smaller ones that produce rotogravure impressions of pictures or ruled lines in various colors for statistical record sheets, or do embossing in gold and colors, causes one to realize not only the elaborateness of the equipment and facilities in the plant but the marvelous ingenuity of the human mind in inventing and controlling such rapid action in so many very small as well as very large details.

For three or four weeks we have had many members spending their daytime hours and evenings around the grounds of Rosicrucian Park. Along about the middle of June members began to arrive for the opening of the Rose-Croix University courses. Some of them came a week or more in advance of the opening while others arrived just a day or two ahead of time. As the Convention day approached each day brought scores of other members until at the hour of this printing the whole city of San Jose is humming with the chatter and active with the coming and going of our members throughout the stores, restaurants, hotels, and streets and highways.

And what a busy time the university had during the days of the college courses. Throughout the Science Building classes moved every hour upon the ringing of a bell, and wherever you met the students in the building or on the campus you found them carrying books or reading or slipping away to some shady corner on the lawns under a tree to review the notes taken during the lecture period, or to enter into discussions with others regarding some of the surprising and inspiring laws that had been demonstrated. From 8:30 in the morning until 5:30, Saturdays included and even the Fourth of July, these students gave every moment of their time to deep study and close observation. There were classes in music and voice training, voice placement, the history of music, the correct pronunciation and singing of mystical vowel sounds, and classes in the study of art, drama, and various other forms of harmony in its relationship to life's mysteries and life's activities. Out on the lawns and in the large Auditorium a dancing class of young women was being trained in the principles of the harmonics of rhythm and motion as an expression of the emotions and the principles of life so that during the Convention week they might demonstrate to us in an outdoor pageant the beauty of this art of motion. Other classes were delving deeply into the ancient and present day philosophies, while other classes were studying physics, chemistry, light and color, and many other laws of nature. Various professors and teachers, all of them graduates of great universities and highly trained in

their special subjects, were in charge of the different classes meeting in different rooms of the building or in the laboratories, lecture hall, and demonstration room.

With large scientific instruments, all of the laws of nature as they had any bearing upon our studies were demonstrated, and with talking moving pictures, stereopticon slides, the mysteries of the microscope and of the heavens and all other trends of research were revealed to the students.

The visitors to Rosicrucian Park during the past two months have been usually numerous, probably because it is vacation time and there are more persons touring the Western States this year than last year—an indication that economic conditions have improved. Because San Jose is on the main highway between the north and the south and because this highway passes through the principal cities and is a magnificent roadbed for automobiles, nearly every tourist who has a few minutes to stop accepts the invitation found in our literature at the hotels and gasoline stations and makes a stop at our Oriental Museum. The signatures on the registry book indicate that these visitors are from every part of North America and from many foreign cities.

All of our members visiting with us this year have highly complimented the Order upon its enlargement of Rosicrucian Park and upon the wonderful beauty of its shrubbery and trees. The outdoor entertainments of band music, orchestral numbers, speeches and songs afford a pleasing variation to the serious hours spent within the Francis Bacon Auditorium.

Among those attending the Rose-Croix University and the Convention was Frater Hunt from Oklahoma, who is specializing in the research work of the University in connection with the infra-red rays, and I have enjoyed working with him in our photographic and other departments in making many important discoveries in this new field of investigation. But he has been quite amusing to the members with his running about the lawns and grounds of Rosicrucian Park taking infra-red photographs of everything and everybody. Most of these pictures have the appearance of snow scenes, for all that is green is turned white and the sky is turned to a very dark color. The resulting picture is like one taken at night-time with spotlights upon buildings and persons and with the ground and trees covered with snow. The pictures are quite mystifying, as are the ones of the human body, which reveal many of the strange laws of nature in an unusual manner. We will have more to say about our work in the infra-red field later on. And along with this work are the special investigations we will make of the so-called "black light" which is still a mysterious principle in nature. It was my privilege to arrange a unique demonstration of

this black light for our members, and some day we will have more to say about this subject which has been one of the secret principles of the higher Rosicrucian research work for a number of years.

The weather has been fairly warm for California, but most of the persons from eastern cities declare it is much cooler than where they came from and that our nights, of course, are delightfully cool.

There is a sad note again at this Convention because of the sudden transition of our beloved Frater Sigmund Marx and his wife. Frater Marx was conspicuous at the Convention last year and was most helpful and was to have taken an important part in this Convention and deliver two wonderful lectures. He was taking the first step on his trip to the Convention when the automobile accident occurred in New Jersey due to the carelessness of the driver of a large truck, and both he and his wife were so badly injured that they passed into unconsciousness almost immediately.

The chapter in Reading, Pennsylvania, had collected some funds to assist Frater Marx in coming to the Convention as the Inspector-General for that jurisdiction and plans were made for one of the other Fratres to take his place at the Convention as the eastern representative, while Inspector-General Kiimalehto of New York rushed to Philadelphia to represent the organization at the funeral and in the arrangement of the plans for a continuation of the official activities of Frater Marx in that district.

Just the day before Frater Marx and his wife started their fateful trip from Philadelphia, he wrote me a letter. In it he speaks of the goodness of the members in Reading and in Philadelphia and of his enthusiasm in coming to our Convention and of the marvelous reports he would bring with him. In his letter he said that all of the members in his jurisdiction with whom he had come in contact desired him to come to the Convention and express their good wishes to the Emperor and the officers of the Supreme Lodge as well as all the members, and he ended his letter with the statement that he was looking forward keenly to meeting all of us once again.

We are reminded by his letter and the occurrences that followed of the old proverb that "Man proposes and God disposes". Throughout life we take so much for granted, believing that each hour will be followed by another with our full consciousness and vitality. We seldom make plans for any emergency or any unexpected turn in our course of life. Yet, life hangs by a single thread or a silver cord and each moment may be the last of this incarnation.

A few hours after the accident occurred we felt very strongly the personality of Frater Marx,

and throughout the first week after his transition his mind and personality hovered around us in every form with the urge that we should recognize and understand that he was still psychically conscious of his existence and of ours and that he was with us in every real sense. Undoubtedly, his last conscious moments were to regret that he would not be with us, accompanied with visualized pictures of what he anticipated and what he would not be able to realize in the physical, material sense. But only a few weeks ago—a good Rosicrucian as he was—he made provision for his wife and family in case of any sudden transition, and wrote to us that he was prepared for any emergency that might occur this summer. How many of our members have made any provision for emergencies of this kind? I constantly speak of this because it is one of the great obligations that most of our members and most human beings sadly neglect.

One of the outstanding features in the Museum exhibits these days is the new rock tomb recently constructed by a group of artists and artisans. One of the actual rock tombs in the Valley of the Kings at Thebes has been reproduced in full size from carefully made photographs and scientifically made measurements, and two life-size statues, one, the Goddess of the Nile, and the other, the Guardian of the Tomb, were sent here from abroad to be placed in this tomb to give it the last touch of reality. The tomb is entered through a long, narrow, low passageway representing the tunnel entrance through solid rock and a stone room, approximately 15 by 20 feet square and 12 feet high, carved out of solid rock with four large columns supporting the rock ceiling. The only illumination is by means of two Egyptian torches hung upon the walls as in ancient times. All of the effect of the dampness, musty scent, and intense vibrations have been carefully reproduced. At one end of the room is the sealed up inclosure containing the sepulchre of the deceased with the typical Egyptian hieroglyphs carved in the stone. Those of us who have been in such tomb rooms in Egypt and many archaeologists and students of archaeology who have been in them on many occasions and who have heard of this reproduction have visited the exhibit and have said that it gives all of the impressions and all of the sensations of the real tomb rooms in Egypt. The newspapers of California have had much to say about this unusual exhibit for it is probably the only such tomb that has ever been offered for exhibition to the public in the western part of this country.

The parents of your Emperor—both of them very elderly—have come to San Jose again this summer for their second visit in six years. They are enjoying the climate and the restful, peaceful

periods of the day and evening despite the fact that your Emperor and his wife are so busy and have been for the past few weeks that they are not able to entertain the dear old folks in the manner that they would wish to do, but are looking forward to the ending of the Convention as the one great opportunity for this.

The Rosicrucian orchestra and choir have already made themselves outstanding features of the program this year and it is intended to make this music and singing section of our activities not only a permanent but constantly enlarging feature of our activities.

The new Rosicrucian flag has been completed in design and manufactured and is on exhibition to our visitors. For a number of years our members have urged us to evolve a flag of some kind that would represent the spirit of the organization in symbol and color and have it placed upon the great platform of our auditorium opposite the American Flag and in the presence of the score of flags from foreign lands where the Order is established. At last the design was completed after a great many had submitted various types, and we shall publish the design some day in *The Rosicrucian Digest*. The beautiful light purple that constitutes an important part of the color of the flag is very unique for there are very few flags in the world that use purple or violet as one of the important colors, but it is quite symbolical for our Order. We know that hundreds of our students will want to have neat copies of the flag to place in their sanctum and this is a matter that we will have to deal with in the future.

Was This Dream or Vision?

This morning in our Forum discussion we have an unusual incident that has a strange angle to it. I hope that all of our Forum members will try to analyze it and note the difficulty that confronts one in analyzing experiences of this kind.

Our Soror Lattner of Chicago asks us to consider this experience from every angle and I think much time can be spent in speculating on what actually occurred. She said that recently she seemed to have a dream during the early hours of the morning which was very impressive and partially awakened her. In the dream she was driving a black car at great speed with her eyes concentrated on the road ahead of her trying to be very careful because of the speed at which she was traveling. Suddenly there appeared a lamp post before her and knowing it was impossible to avoid running into this unexpected object, she tried to put on the brakes and found to her surprise that they would not work and that a crash was inevitable. One of the doors on the automobile would not close and lock tightly and so she had tied a piece of red cord on the handle to

hold the door closed. Just as she crashed into the lamp post in her dream, she was awakened by hearing a crash of an automobile outside of her home on Drexel Boulevard. Waking, she found that it was two o'clock and she was impressed with the fact that there had been a crash outside of her home at the same instant as the crash in her dream, for both the crash and the noise that awakened her were simultaneous.

In the morning after she had breakfast, she went outside and inquired of the janitor of the apartment house regarding the accident. He pointed across the street to a car against a lamp post and told her that at two o'clock that morning the driver of the car had crashed into the lamp post because his brakes had failed to work.

Soror Lattner went across the street to look at the car and while doing so was dumbfounded to find that one of the doors of the car was fastened with a red cord tied to its handle.

Now very often we can analyze dreams by sounds and conditions that affect us as pointed out in the lectures. A cold draft blowing on us at night, especially if the bedclothes have been kicked from their proper position, will cause us to dream of being stranded in the waters around the North Pole or locked in an ice house or something of that kind. Sometimes an automobile passing in the neighborhood will cast its headlights into a window or up onto the ceiling in our room and suddenly light up the room sufficiently to cause us to partially awaken and dwell on the borderline for just a moment and during that moment we will have a dream of lightning. Many weird dreams are created by impressions that are made upon the senses of sight, hearing, or feeling while we are asleep and which bring us to a borderline state in which the subjective mind's memory and other functions will be open to unrestricted and unlimited imaginings and strange activity. These things we remember vaguely afterwards as dreams.

Now it could have been that the crash of the automobile against the lamp post outside of Soror Lattner's home wakened her slightly and while on the borderline state she imaged an automobile being driven by herself crashing—but it is strange that she should have dreamed that it crashed into a lamp post and not into another car, and that her brakes did not work. Still everything that she dreamed could have been attributed to her ears registering the sound of the crash outside of her home except for one thing: How did the element of the red cord tied to the door handle get into the dream? This one little point in the entire affair upsets all of the speculation as to the experience being wholly a dream. I have no explanation for the incident except one that I might invent merely upon speculation. This is

one of those things that we can never correctly and accurately tabulate because we do not know positively all of the related conditions that might have entered into the cause of the dream or the cause of the vision, if it was a vision. It is upon such strange incidents as this, however, that many superstitions are based and many peculiar doctrines and beliefs have been formulated. Spiritualists and believers in astral entities and others of many different weird and strange schools of thought would have different explanations for this incident. Many of our chapters in some of their regular discussion meetings might find it profitable to discuss this incident and see how many different explanations can be created for it.

Adam and Eve

This afternoon our Forum begins with one of the mysteries or puzzles of Biblical history. Our good Soror Partree of Winnipeg visits the Forum and rises to present this question. She wishes to know from which earthly place Cain obtained his wife. She says she has asked this question many times and those who appear to be competent in Biblical history seem unable to give a satisfactory answer. She calls our attention to the fact that according to the story in the Bible, when the world was made and Adam and Eve were created they were the only living human beings on the face of the earth. Then we find in a few more paragraphs of the history that there seemed to be another race on earth and Cain took one from this other race for his wife. In Chapter 4 of Genesis we are told that Cain went to the land of Nod and dwelt there. What is meant by all of this?

In the first place, it is a serious error to look upon the early history of the earth and its peoples as given in the Biblical account as perfect and complete in all details. The history is purely symbolical and not factual.

For hundreds of years there has been a search conducted by so-called theological experts, pseudo-scientists, research workers, writers, artists, and others, for the geographical location of the Garden of Eden. That is equivalent to getting a huge telescope and pointing it up to the ethereal space of the vastness above us with the hope of locating heaven. During the past one hundred years or more at least a dozen ancient sites of human civilization have been pointed out as the possible Garden of Eden. Nearly all agree that the Garden must have been somewhere in Mesopotamia. But this is only a guess based upon the old belief that that country is the oldest part of the earth. Yet there are mounds built by human hands to be found along the Ohio Valley, or close to the Ohio River in the United

States, that from a geological point of view seem to ante-date any humanly built structures to be found in Mesopotamia.

It is doubtful whether science will ever be able to determine the exact location on the face of the earth where human beings first lived. This is due to the fact that we do not know what constitutes the form, stature, figure, or nature of the first human beings. They may have been so primitive in form and stature that we do not recognize their skeletons or any parts of them when found, and we may be classifying them as creatures below the human stage, for all we know. But what a foolish and futile search it is. We know very well that no one part of the earth could have been created at one time and that it would have been impossible to make a perfect earth without any living creatures on it and then start life in animal form in just one section or piece of land. Vegetation started all over the earth at approximately the same time except for the frigid zones. In fact, animal life of the most primitive form must have begun all over the earth at one time. Larger animals must have originated and evolved equally in various parts of the world and undoubtedly the race or class of living things called human beings began in various places at the same time. The words Adam and Eve are not the names of two individuals but symbolical names. Adam is a Hebrew word which means man and has always meant that. It is like the Latin word Homo. Every encyclopedia, dictionary, or other reference book dealing with the origin of words and the derivations of modern terms will explain just what the word Adam means. The same is true of the word Eve and it was not intended to be the name of any specific woman. Even the name Cain is symbolical.

But even if Cain was an actual person and married, there were many places where he could find a wife. By the time he was old enough to want a wife, the earth had become fairly well-populated. The fact that the Bible admits that there was a land of Nod in which man could dwell indicates that there was another country with people, for you would not call it a land in which a person could dwell if it were a barren wilderness unknown to any other human beings.

We will all derive very much more benefit from reading the Bible and understanding God's laws and principles if we will discontinue our foolish, childish, kindergarten habit of trying to make symbolical words actual living entities or representative of real things. We might just as well busy ourselves and keep ourselves awake day and night and neglect our business and other important matters trying to determine how big God must have been and how great His lungs could have been that He could have breathed

upon the waters of the earth and disturbed them. In such reasoning and analysis we lose the spirit of the story and hang our faith on mere words which are, after all, tools like the pen or stylus with which the original manuscripts of these sacred writings were prepared. The writing was crude because the tool was crude and yet man had to interpret the writing into understandable ideas. We must do the same with the other crude tools called words.

The Trip to Egypt

I am afraid that a good many of our readers are going to be very sorry next year and thereafter when they hear and read about the wonderful time that some of us had on the coming Egyptian tour. I do not refer, of course, to those who found themselves unable to take the trip, but to those who through indifference or mere carelessness neglected to avail themselves of this opportunity. A great many of our members who could easily afford both the time and the money to participate in such a tour as this have failed to register and make arrangements up to the present time. It is still possible for those who have not registered to do so and secure a good place in all of the reservations and all of the accommodations. It is going to be the largest touring party that ever went as one unit into twenty-two of these Old World countries and cities of the three different continents that we will touch, and it will be the largest touring unit that ever entered the fifty or more cities and towns that we will pass through or stop to study and analyze. But most certainly it is going to be the largest American touring unit that ever entered Egypt and its mystery places for instruction and illumination. What more inspiring and magnificent vacation could be enjoyed than such a trip as this? Indeed, everyone who could do so should make every possible sacrifice to add this one great feature to the events of his life. Money borrowed from insurance policies or through banks or from friends, or money taken from other investments and used for this purpose will be money well spent and never regretted by anyone who participates in such a tour. Both old and young will find it something about which they can talk and dream for years to come. It will give them a background for conversation, for reading, study, for the enjoyment of moving pictures and plays, and for the analysis of the tendencies and traits of human character and the life of mankind generally. It will prove to be an asset to the business man and the woman in the social world, to the student, to the one at home, to the one who is alone, and the one who has to live with and deal with the multitudes. Each member of our touring party will be just as safe

on this tour as on any automobile trip or railroad outing to the beach or the mountains. Not one was ill nor hurt by accident resulting in any serious delays or inconvenience on the previous trip and we have improved the facilities and conveniences for the coming trip to such an extent that neither young nor old need hesitate to go. In fact, there are a great many going with us this time who are over sixty-five and there are quite a few who are under fifteen years of age. It is going to be one of the most glorious and inspiring periods of two months on the ocean, on river, and land that any individuals of North America have ever enjoyed.

And think of this: Some who are going on this tour are coming all the way from New Zealand and Australia to California at great expense and will stay in California two or three weeks in order to start across the country with us in our own train and then take the boat from New York. Others are leaving the southern parts of Africa and some parts of Europe and meeting us at Gibraltar just to be with us throughout our days and weeks of touring in and around the Mediterranean ports and in Egypt. Some members are coming from various parts of Canada and from nearly every section of the United States. If persons can come from such great distances, spending three and four times the cost of the tour just to reach this country to start with us, surely many of our members can afford to make some sacrifice to go along with us from this part of the world. If you have not registered or made any plans to take this trip with us beginning next February or the latter part of January, write now to the Egyptian Tour Secretary, care of AMORC Temple, San Jose, California, and ask for literature pertaining to the trip and center all of your thought upon ways and means of making the trip possible for yourself, for the members of your family, or your friends.

Rosicrucian Methods of Instruction

On many occasions in the past we have taken opportunity to call attention to the fact that the system of instruction used by AMORC in North America has been very definitely and often very enthusiastically praised by prominent educators. As far back as 1916 a representative of the Rockefeller Institute, or the Rockefeller Foundation of Education, analyzed our system and said it was the ideal system, and one which he and others on the foundation were trying to promote as a more or less universal system in America. One of the unique features of the Rosicrucian system of instruction is that it calls for no definite effort at memorizing, and makes each point and subject interesting enough to be easily read-

ing, and fascinating in presentation, so that each lesson is anticipated with pleasure rather than otherwise.

From time to time in the past fifteen years many eminent educators have commented upon our system. It must be kept in mind that a very large portion of our membership is composed of teachers in schools and colleges, professors in specialized subjects, editors of educational magazines, and those associated with educational movements. These persons are familiar with all of the old and many of the new methods of instruction, and are keenly analytical in regard to such matters. It is quite common for us to receive a letter from these persons stating that after having studied with us a year or two years they are pleased and enthusiastic about the unique presentation of the matter contained in our lectures and the easy manner in which the substance has been mentally digested without any effort. There are many of the subjects contained in our weekly monographs that might have been presented in such a dry and uninteresting manner that the average student would have been discouraged or would have found the work tiresome and difficult to register.

We have noted for years in the reports of our members above the Fourth or Fifth Degree that they freely and voluntarily comment on the fact that they have discovered in taking the examination at the end of the grade that they had assimilated or acquired almost unconsciously more real facts than they had realized, and that the memorizing had been wholly unconscious while the reading of the lessons had been as interesting as the reading of a fascinating story.

Recently, one of our members who is not only a superintendent of public schools, but a specialist in forms of education and systems of instruction, made himself well known to the educational world in America through his promotion of new educational ideas. I refer to Arthur Mayberry. The Literary Digest of March 23, 1935, on Page 24, published his picture and a long article regarding his plans for important changes in the educational systems in America, and called attention to the fact that he was in touch with the most eminent authorities in regard to an educational reform. Frater Mayberry has been to see us a number of times recently in regard to this subject, and I have before me a letter from him in which he says, "I want to let you know that if I had not known any other experience in California than the visit to AMORC, and my talk with the officers, I would have been wonderfully repaid for my trip. I know that you are all very busy, but I hope that you will find time to read this little letter of appreciation from a member that knows what you are doing for persons like myself. I study alone, but I am able to study now as I have never studied before. My visit to

California was in the interest of education, but I certainly benefited tremendously by contacting the AMORC Headquarters and meeting all of you."

Occasionally some of our members who are just starting in on the work of the earlier grades write to us and complain because they find some of the thoughts or ideas, some laws or principles reiterated from time to time either in the same monograph, or in successive monographs. They wonder why the lectures cannot be cut down in length by omitting the repetitions. They seem to think if a law or principle is stated just once in brief form that should be sufficient. These persons do not realize that in order to carry out our system whereby the student will memorize without conscious effort, it is necessary to explain a law or principle a number of times and from various angles, or in connection with various applications, so that the student unconsciously builds up a mental picture of the law or principle and associates it with certain events or occurrences of life, and thereby unconsciously registers it in the memory's storehouse. Then again, the repetition of a principle or law, or the reiteration of an important fact in association with several different conditions of life, or from several different angles of human affairs, enables the average mind to get a more complete understanding of the principle without having to stop and analyze it and try to associate it with things that are understandable.

Each lecture and each monograph, and, in fact, each magazine article and each little statement printed in pamphlet form, is carefully analyzed from the viewpoint of Rosicrucian psychology. We have said over and over again that our lessons, monographs, and literature may fail very greatly in dramatic form, and be far from representing good English, but we are not interested either in literary forms or standards of literary expression, nor are we interested in teaching English grammar. Our work is to teach certain other laws and principles, and to do it in the easiest and most efficient manner.

It is very strange that quite a few persons will analyze our lessons and monographs, and call our attention to some violations or unusual uses of the English grammar, and will go to great lengths to point out to us how certain phrases might be expressed more correctly. Very often these persons are of fair education, but not unusually so. On the other hand, persons of very extensive analytical and university education, or those engaged in editorial and educational work as teachers and professors, and very often as critics of literature, seldom write to us in regard to our unusual use of the English language because they recognize the fact that we are deliberately presenting our monograph in a free and easy conver-

sational style void of all the usual formalities, and taking exception to many rules that others observe, and they realize also that this enhances the value of the lessons from a memorizing point of view. If a man like Mr. Mayberry can find our lessons helpful and of value, certainly others can do so. The mind which is centered upon an analysis of the English and the grammatical form and expression used in our lectures is missing the other side of the lectures and is not becoming the perfect student. Those who are well-educated and seeking more knowledge realize that the real aim of our lessons and monographs is to present information in an understandable way, and if we achieve that end efficiently we are doing all that we have agreed to do, and may be excused for our discrepancies in regard to correct English.

The Drinking of Water

Our members will recall that throughout our lessons and monographs we constantly speak of the use of water as a very important principle in life. We urge strongly the drinking of water, beginning the first thing in the morning when arising, and certainly drinking a glass the last thing at night before retiring. We have said in some of our monographs that the average person should drink several quarts of water a day, and at least one quart. We maintain that ordinary, clean, wholesome drinking water is an important essential for health and for mental and psychic development, and that it not only nourishes the body and helps in many of the vital processes, but it also assists in keeping the body inwardly cleaned and bathed.

Some of our members, however, have sent us clippings from a New York newspaper in which a Doctor Irving Cutter advocates the idea that a great many persons drink too much water, and that excessive water drinking causes the brain to swell, thereby producing water intoxication. In his article he refers to the "pernicious practice of drinking huge quantities of water merely as a fad". He argues that if we need the water the body will make use of it, but if the water is not needed, it becomes dangerous. This may be true so far as excessive water drinking is concerned, but the average person in America can hardly be accused of drinking water excessively, and I am inclined to believe that the same thing holds true throughout most civilized countries. As to whether or not water drunk at meal times is healthy we will not argue. Certainly the drinking of cold water with certain foods is not the best way of building up the health. The drinking of ice water too rapidly or too frequently is unquestionably bad. But the doctor in his statements does not qualify his argument by saying that he refers to ice water, or to drinking water

at meal times, but merely to the amount of water that is drunk in each twenty-four hours. We have said, however, in our lectures and monographs that the drinking of too much tea, water, or milk is just as bad for the health as the drinking of too much wine or liquor. We have found from the reports of those who write to us for advice in regard to health that the average person does not drink enough water during the day, and this is one principal cause for many forms of toxic poisoning and sluggishness and internal troubles of various kinds.

Reducing the Weight

One of our members, however, calls our attention to the fact that the drinking of large amounts of water during the day will tend to produce fat. We have heard this argued very often, and I know of persons—including myself—who may diet all they please in regard to ordinary foods, and yet if they allow a certain amount of water each twenty-four hours, they will soon put on as much weight as they are trying to take off, or nearly so.

This Soror in her letter says that last Spring she found that she was gaining weight very rapidly, and that instead of extreme dieting, or the taking of any medicines, she limited herself to one cup of coffee and one glass of water daily. She said after a few months she gradually returned to her natural weight. According to this, then, persons who are under-weight would improve themselves by drinking large quantities of water, yet that does not seem to work out as a fact. The truth of the matter is that persons inclined to be over-weight have some glandular trouble, or have some trouble with some of the glands which causes them to produce more fat out of food eaten and water drunk than those who do not have such gland trouble, and those who are under-weight have some abnormal functioning of certain glands. If the quantity of food is reduced, and perhaps the quantity of water, too, the glands cannot make the fat, for the fat is not made out of nothing but out of the food substances and liquids taken into the system. Undoubtedly, the reason why so many stout persons like water and drink a great deal of it is due to the fact that the fat-producing process within the body calls for large amounts of water. Such persons should cut down the amount of water consumed in each twenty-four hours, and thereby assist in reducing the weight, but the food should also be cut down in quantity, but not to any starvation point.

The drinking of water is a very individualistic matter, and one which calls for personal experience as a guide. But we still maintain that the

average person does not drink enough water. Even constipation is a more or less direct result of the lack of water in the system. If you find that you are very fond of water, and cool or cold drinks, and you are gaining weight, then you should diet not only in regard to food, but in regard to water. But those who are of normal weight and those who are under-weight should see to it that at least one quart of water a day is drunk for health's sake.

Strange Happenings

One of our Fratres sends a newspaper clipping telling the story of a man who said while playing a game of poker that if he could be lucky enough to pick a winning hand the "ceiling would fall". A few moments later he had a winning hand and immediately the ceiling fell upon those assembled in the room. Our Frater wants to know whether we can explain the incident, presuming that the thing occurred just as the newspaper item put it.

There is no reason why we should assume that the newspaper account was wrongly stated nor hesitate for a moment in believing that the whole incident was just as reported. It is not a new thing for a ceiling to fall and to fall unexpectedly without any warning. It is not an unusual thing for a person to have a winning hand in poker or any other card game despite the doubt on the part of the man reported in this item. So we have two commonplace incidents occurring at the same time. In fact, there is a third incident that enters into this matter that makes it worthy of consideration and that incident was the man's statement that if he had a winning hand the ceiling would fall. But it is not even uncommon for a person to make such a statement. We have heard people say that if they were lucky enough to get some debt owed them they might drop dead. We have heard others say that if such and such a thing should happen they would faint from surprise. Such statements are often made wildly without any intent to have anyone believe what is being said, and it is merely talk—small talk, if you please.

But here we have the three incidents occurring in a manner that relates one to the other and it is this relationship of the three incidents that is strange and uncommon. But just because the relationship of these incidents is uncommon is no reason for us to assume that there is anything supernatural about them as individual incidents or as a collection or as a group. It is the wildest kind of speculation for me to stand here and you to sit in the Forum and discuss the possible mystic causes that might have been responsible for this strange event when not one of us knows exactly how it happened or why.

Our attention is called to the fact, however, by Frater McRitchie from Georgia, that the unhappy suggestion or threat, prediction, or promise was responsible for the ceiling falling. We are told in all ancient Rosicrucian manuscripts never to "make a prediction unless we are ready to assume the responsibility of its fulfillment". Such a rule was written in the days when it was quite common for persons to take an oath in some prediction that embodied dire disaster to the individual. In such times it was a common thing for persons to say: "May God strike me dead if I fail to keep my word." Another similar phrase was: "May I become seriously sick or injured if what I say is untrue." Sometimes—perhaps more often than history records—such wild statements were made by persons who were deliberately attempting to deceive as, for instance, persons never intending to keep their promise or persons who were falsifying. They thought that by such exaggerated affirmations and proclamations they were convincing others to have faith in them, and perhaps this did cause people to have faith in them. But history records that in some cases such persons were suddenly struck with so-called death, or in other cases were made seriously ill, or became injured in an accident occurring within a short time. Of course, reviewing some of the records we find that the person died weeks or months afterwards, or became ill four or five months afterwards, and persons naturally associated the death or injury and illness to the prediction that had been made when probably there was no relationship between the incidents at all. It would be equivalent to a man saying, "If I am not telling the truth, may I be found dead some day." Since it is almost a certainty, according to the law of averages, that he would be found some time in his life in a state of unconsciousness or death, the prediction or exaggerated statement really had no significance at all.

But, claim the mystics, if we deliberately attempt to deceive and use some of the laws and principles of the Cosmic to give color to our deception, we should be ready to have the Cosmic manifest its displeasure, so to speak, at our attitude, and bring about the very thing that we predicted. And in making any prediction involving a person or individual, we should be careful because the Cosmic might see fit to bring about a fulfillment of that prediction to teach us a lesson and, therefore, we should not make idle predictions of this kind without being ready to assume the responsibility.

I do not believe, however, that in this particular case either the man's voice or anything in his attitude had anything to do with the falling of the ceiling. The game of cards was being played in the back room of a saloon and such places are generally in old buildings and improperly cared

for and improperly inspected. Very often there is enough going on on the floor above such a place in the form of dancing and riotous living to cause most ceilings to become loose, especially in old buildings. That such a ceiling should fall even if no one were moving about on the floor above is not a miraculous thing. Perhaps some of our members will say that the only miracle about the whole thing is that we have taken so much time to discuss it when we might have dealt with more important matters.

Spiritistic Phenomena

And this reminds me of the many letters we receive, directed to the Forum or other departments of the organization, asking us to explain some incidents that persons believe they have witnessed at so-called spiritistic seances of a professional and public type, or in private ones in individual homes. These things we cannot attempt to analyze let alone attempt to explain. It is seldom that the testimony of those present is reliable or complete, or of the nature it seems to be.

If you want to study in a psychological manner the value of evidence furnished by eye witnesses to any incident at all, go into any large court of any large city where suits or actions are brought in connection with accidents on the street and elsewhere and listen to the witnesses tell their stories. If they have not been coached in advance by an attorney, or had some help in analyzing the things they thought they saw, you will discover that ten people can stand on a street corner and see an accident occur and possibly not two of them describe the incident in the same manner. The things that are not seen are often more important than the things seen, and of the things seen the way they are described varies so greatly as to be impossible of analytical comprehension.

One time when I was riding on a trolley car between the upper end of the subway in New York City and Yonkers past that glorious stretch of country known as Van Courtlandt Park, with my eyes centered on the beautiful polo field, I noticed that an automobile was racing alongside and attempting to get ahead of the trolley. Realizing that this was a serious matter because of the occasional intersections, I watched the automobile and finally saw it get ahead of us and then suddenly get caught in a trap between two other automobiles in such a manner that it was inevitable that our trolley would hit it. In the twinkling of an eye our trolley motorman was applying the brakes in a frantic way and we were all holding our seats to keep from being thrown out of the open car. The crash turned the automobile over and one person was killed and several

injured. Realizing the importance of the evidence that would be given by twelve or more persons in the trolley car and at least ten persons on the street, I offered my services at once to the motorman, for he was not guilty and would be placed in a sad predicament. I rushed into a nearby store and bought a yard stick and with some paper and a pencil and the assistance of a person whom I deputized, I proceeded to make measurements of the skid marks from the automobile on the asphalt of the street and the distances from the point of the crash to the various automobiles along the street that had been parked there and where I first saw the automobile racing the car. I kept all my figures and diagrams to myself and waited for the inevitable summons to appear in court. I was one of the last witnesses called for the defense and my diagrams, enlarged on a blackboard, contradicted or modified the testimony of practically everyone of the witnesses against the trolley company, and even some of those who were witnesses in behalf of the trolley company. According to these witnesses the injured automobile was on both sides of the street at the same time, it was going anywhere from five to fifty miles an hour, it was being steered properly and improperly, and the motorman could have seen it and could not have seen it, the motorman tried to stop the car and did not try to, etc., etc. But the shape of the car they described proved that hardly one person out of the eighteen realized what he had been looking at. Not one of the witnesses had noticed that a section of the concrete roadway had just been finished and had a white powder on it, which not only enabled the automobile to skid after being struck but left very definite tell-tale marks as to just where the car and automobile collided and what happened thereafter. No two persons agreed in regard to the color of the car, nor exactly where we were in relationship to the park at the time of the accident.

I have personally attended many meetings of the New York Institute for Psychical Research when a hundred of us have made tests of certain mediums and made our notes in books, and afterwards labored for several evenings in analyzing what we had seen. Again we found that what had not been seen or noticed was the most important evidence in some cases.

But even if the evidence submitted to us in letters and newspapers were absolutely perfect in every detail, we still could not venture to express an opinion or say how the strange "occurrence" came about. That some of these things are mystical or occult, or that some of them are real demonstrations of spiritistic principles may be true, but I must ask that our members refrain from expecting us to analyze them and describe what happened when we were not there to look for

those things which our experience has taught us we must watch for, or to note those things which are definite earmarks of the manifestation of certain laws and principles.

Mystics and Marriage

One of the questions for the Forum today is whether a person devoted to the principles of mysticism or studying to evolve himself to the highest degree in a spiritual and metaphysical sense must refrain from marriage. I find no indications in any of the ancient manuscripts or writings to warrant this belief. Many of the great Masters of the past were married before they became greatly developed as mystics, or married thereafter. A harmonious marriage followed by living a normal, natural life can in no way become an interference with proper development in a spiritual, psychic, or metaphysical sense.

The Work of the Blind

One of our members asks whether blind persons, such as those who have been making radio sets at home for several years and yet have never seen one, or who weave rugs of beautiful designs, use some extraordinary faculty or simply work mechanically.

I have been very interested in this question in past years and have made considerable investigation. In talking to some of these persons, I find that although they seem to realize very little about their abilities they frankly admit that they are guided in some way by a sense of touch, as they call it, or a sense of impression which is difficult for them to define. One or two of them who were mystically inclined were able to throw light on the subject, as they had discussed the matter with others and had found from their own experience and the experience of others that a certain psychic sight develops in their consciousness as a result of a supersensitive ability in touch, and through this they are able to visualize in a different way than we who have never developed that ability. It was found in one experiment that a blind girl who did beautiful work with colored worsted was able to pick out the bright hues from the more dull by something she seemed to sense, as she put it. Undoubtedly, she was sensing the aura of the colors or possibly the warmth from the vibrations of the colors. In our laboratory recently we were able to demonstrate with scientific instruments in a little private test that each color does give forth a degree of temperature that is different from others, and these temperature vibrations can be felt especially in the palms of the hands or on the soft and unhardened flesh of parts of the hands and body. If

mechanical devices will register the warmth or temperature from objects, certainly some psychic abilities of an individual can aid in this direction.

Candle Light

One of our members asks if the burning of a candle or the light of the candle has any mystical significance other than that which we attribute to it.

In dealing with such matters we must take into consideration our human emotions as well as our mystical consciousness. The emotions of the average human being are affected by subtle things which are difficult to analyze from purely material points of view. Almost everyone agrees that in certain rooms of a cathedral or church, or in a grotto of a temple, or certain other places a candle seems perfectly proper while electric light would seem incongruous. Nearly every human being agrees that there is something comfortable and soothing about a candle burning in a darkened room, or on a table near where one is sitting, or over a fire place, or even at the bedside. We think our emotions are being affected by the candlelight whereas something psychic may be involved. Every mystic loves his candle and candlelight because he can do so much with it in understanding and demonstrating the laws of nature. It may be because he has had longer experience with it in past incarnations than with any other form of burning light. To refer to a candle as artificial light, however, or to an electric lamp as artificial is a mistake, because if the light is produced by a law of nature, it is not artificial but natural. Sunlight is no more natural than the light of a little wick burning in a cup of oil, but there is something mystical, something soothing, impressive and intriguing to the psychic side of ourselves in such small lights resulting from a flame. Therefore, we must turn our attention to the subject of fire and flame, and the moment we do this we find ourselves in contact with one of the most ancient of mystic principles as well as one of the most symbolical and significant of mystical laws—that of the flame.

Transfusion of Blood

One of our members in southern California wants to know whether the character and personality of an individual may slightly change or gradually become modified as a result of the transfusion of blood. She says that she has read in some Theosophical pamphlet or heard in some Theosophical lecture the statement that when blood is transfused from one individual to another there follows a modification and change of character and personality in the individual who received the blood. Now a good bit of this is absolute nonsense. Like some other thoughts

and ideas that are expressed by some Theosophical writers and lecturers, they are based upon some of the ancient superstitions and ridiculous ideas that were held by the unthinking and uneducated people of India and some other lands.

There really was an idea not many years ago among most of these foreign peoples that if some blood of a dog or a rabbit or some other animal entered into your blood in an uncooked or unchanged manner, you would gradually develop the physical and mental tendencies and qualities of the animal. They claimed that the eating of raw meat with uncooked blood in it would most certainly do this, while the eating of cooked meat only slightly modified its nature and made us animalistic. For this reason a great many condemned the eating of meat and adhere to that idea even at the present time. Others claimed that the transfusion of the blood of any other animal or being into your system gradually changed your inner nature to that of the other and that if the blood of a wolf or a fox entered your blood, you would become crafty and mean and destructive in nature and that when your transition occurred, you would be changed physically then in your next incarnation into the animal that your blood received.

The transfusion of blood can only result in the positive transmission of physical qualities and for that reason the person selected for the giving of blood in any necessary case of transfusion is examined to determine if he is healthy and free from latent diseases. The giving of mere blood to a patient in no way affects the patient in any cases that have been carefully watched, and certainly there is not much change in the nature of the individual who receives the blood. Character and personality are not things that are hidden away secretly in the cells of the blood. Transfusion can make one important mental change, however, and that is to make an individual realize the great sacrifice that other persons will make in behalf of humanity, and usually a person who has had an accident or any other trouble for which transfusion is found to be the only cure becomes a little more serious after the transfusion and a little more appreciative of life and of human character. This change is a natural result of the mental and spiritual state modified by experience and not by the cells of blood. Do not allow any of these ancient superstitions dressed up in modern terms or modern forms and offered as great secret teachings of some foreign land to unbalance your level thinking and make you a victim of superstitious beliefs.

The Theosophical Society

A question submitted to the Forum reads as follows: "I have noticed throughout the past ten years that while the officers of AMORC speak

highly of Madam Blavatsky as a thinker and leader in mystical thought, there is no approval of the work that has been done in recent years by the Theosophical Society; why is this?"

In the first place, I do not see why it is necessary for AMORC to spend its time and space in praising other organizations, no matter how good, unless such organizations can be of direct service or benefit to our members. Whenever we have voluntarily and happily paid our compliments to Madam Blavatsky, it has been in connection with some great good that she has accomplished in the same field of thought as that which occupies our attention. But while the work of Madam Blavatsky in many respects, and especially in some very definite channels, was certainly beneficial to those seekers who would today represent the type found in the Rosicrucian Order, we cannot indorse the present teachings and general activities of the Theosophical Society as being of great aid to our members. Fully ninety per cent of the members of AMORC are seeking for practical ways and means of doing things, and not for mere spiritual speculation or mystical philosophy. Our members are not satisfied to merely read about the great work that some great Masters have done in the past, or may still be doing in the invisible world, nor about the accomplishments of the ancient Hindus and those in other oriental lands, nor about the ethical theories and principles of right living. They want to know how to do the great things themselves, and they want to know just what steps to take, what actual system to follow, so that they can bring these demonstrations into their own lives, or see the laws actually work. And there have been features connected with the Theosophical work in the past thirty years that could not be indorsed by our organization or by Rosicrucians in any land. Rather than discuss these things we keep absolutely silent. The Theosophical Society in America long ago took a definite stand in regard to its attitude toward AMORC which neither pleased nor displeased us, but since the two organizations are absolutely different and do not run in parallel lines in their methods of teaching, thinking, or practicing certain fundamental principles of life, and of morals and Divine laws, we remain silent rather than falsely recommend or accuse. Several thousands of leading Theosophical workers of the past decade have united with AMORC, and given AMORC their whole-hearted approval and indorsement. We are happy if we can help the seeker in any field, and do not want to create any impression that we look upon any other organization as either a rival body or an associate.

Cosmic Rays

Another member wants to know what we can tell about the so-called Cosmic rays of which science has much to say in modern times.

We are gradually gathering together data from all ancient Rosicrucian sources and from modern explorations and investigations, and our own researches here in the laboratory, to prepare a pronunziamento regarding the Cosmic rays and their effects upon this earth and all living matter on the earth. The subject is a very deep one, and our difficulty will be to reduce all of the laws and principles to simple, understandable terms, and to include such pictures or diagrams as will help to make this matter understandable. The matter is not half ready yet, and I hope that no member of our Forum will write and ask for this pronunziamento, for it will be mailed to every member gratuitously as a special monograph. Cosmic rays appear to the scientific mind as a bombardment of energy that has not been known for a great length of time, and which puzzles science very greatly. To us it is the spiritual essence or Divine energy that comes from a source of all power. This is the best that we may say at the present time without anticipating too greatly the extensive matter that we are preparing for the pronunziamento.

The Sun and Nous

One of our members from Chicago rises to ask whether it is true that the sun is the source of all power received here on earth.

In answer to this question, I would say that in our lessons we are taught that the great vital power or vital force of life radiates from the sun. The ancients who first discovered this looked upon the sun as the sole and exclusive source of that power. May I call attention to the fact that a thing may radiate power without being its original cause. We have contended in many of our monographs that the sun does radiate this great energy, and science has discovered this same fact through its mechanical and scientific devices. But whether the sun creates that energy and is the sole source of it, is another question. Right now we have a mass of evidence that would appear to indicate that there is some form of vital energy reaching all of us on this earth that comes from the Cosmic independent of the sun, as well as the vital force that comes from the solar body. It may be that the sun is only reflecting the great Cosmic power, and that some of it reaches us without being reflected by the sun. Certainly there are magnetic and electrical forces reaching the earth that do not come directly from the sun,

and these are often referred to as Cosmic rays, and are slightly different from the emanations from the sun which we call Nous.

Fate

Another member writes to ask how it is that the Cosmic should take from our membership such a dearly beloved Frater as Sigmund Marx who was on his way to attend our Convention this summer, and who while in perfect health and with an altruistic motive was preparing to journey to California with his wife, was suddenly injured to such an extent that the following day he passed through transition, and within a few days his wife passed through transition also. Certainly, we cannot tell why such a sad event as this occurred. The fact that he was on his way to the Convention and had naught in his mind and heart but service to humanity did not prevent the working of such laws as had decreed or anticipated his transition at a certain time. Devoting ourselves to the great work of mankind is no insurance against, nor prevention of the fulfillment of Divine decree. One thing is certain, however, and that is that Frater Marx, for instance, passed through transition in a most glorious period of his life with his heart and mind so filled with love for humanity and the desire to serve others and carry out Divine laws that he must have rejoiced in the glorious blessings that surrounded him immediately after his transition, and there could have been no regret in his heart or mind for his actions or manner of living in the past few years. That is certainly something worthwhile when we consider how we carry over with us our regrets and how our previous ways of thinking and living affect our future incarnations.

The Still Small Voice

One of our Sorores wants to know how a person is to determine whether the voice of conscience is actually speaking from within, or whether it is the mind censuring or advising.

It really matters very little whether it is the objective or subjective advice of mind in man or the Divine consciousness within that is advising us or censuring us, if we recognize in the message that which seems to come to us as a degree of truth. If our conscience, so to speak, causes us to feel that the impression, the message, the idea, is correct, and that we should heed it, it is our duty in behalf of our own best interest to pay attention.

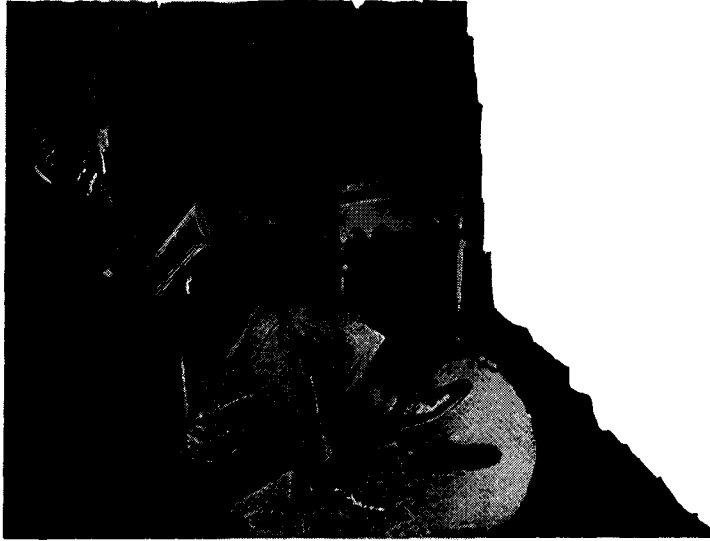
Men's conscience is associated with his emotions, and very often the emotions will express a sentiment or an idea that is the direct result of

the voice of conscience speaking. This is made manifest in young people who blush easily, and there are many elderly persons who often blush because they are conscious of the fact that they are violating some law or principle that reacts upon them and causes them to hear the voice that censures them and their comments. Mark Twain once said that man is the only animal that blushes—and has need of it. That is very true, indeed, for man is the only living creature who can be conscious of the higher ideals and ethics and at the same time realize how deliberately or unconsciously he violates the principles of the niceties of life.

Baconian Myths

One of our good members in West Africa presents this thought to the Forum this morning. He says that in one of his papers, published in Nigeria, there was an article quoted from a London newspaper stating among other things about Francis Bacon that "he suffered at the sight of an eclipse and in seeing a rose became weak." Our Frater asks us whether we know of these facts, if they are facts, and what explanation we can give to these statements.

It is a fact that Bacon always had himself pictured in illustrations that adorned any of his books or publications with fancy shoes bearing a rose on each one and that otherwise he had the rose represented in decorations in these books and very often the cross was cleverly concealed yet easily recognized by those who were looking for it. But there were many references and statements about his life, published after his transition, in which mystical things were featured in a casual way as, for instance, saying that he was affected by the sight of a rose. All of these statements are to be taken as allegories and not as actual facts and in each case it is an attempt on the part of the author of the statement to reveal to those who understand that Bacon had so completely attuned himself in the latter part of his life with the Cosmic that any planetary conditions affected him keenly and that certain other things had an effect upon him. Sometimes these facts were stated in the opposite as, for instance, the rose making him sick whereas in truth the opposite was to be revealed to the person who understood, for the rose always inspired Bacon and lifted him to the very heights of ecstasy, joy, and happiness. Allegories of this kind are quite common in the early records of the lives of mystics and must be understood that way and not as actual ordinary facts.



The Universe Beneath Your Reading Lamp!

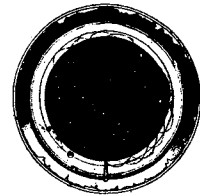
WITHIN the cloister of your own home, in your favorite nook illuminated by the rays of your reading lamp, you may find adventure and startling knowledge. Without the aid of stupendous telescopes or the intricate paraphernalia of the physicist, you can glimpse some of nature's profound secrets. Your pulse will quicken as your thoughts explore space, and you contemplate the form of the strange world you live in. For centuries man thought the earth the center of the universe. This theory was then challenged and supplanted by another. Then he was told the earth was a minute speck in a sea of unlimited space. This theory, too, is challenged with the advent of the new one of the bending of light waves.

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This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



The inner surface is a negative, magnetic area, and the center positive, accounting for the condition of the sun and other phenomena.



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Vol. VI

OCTOBER, 1935

No. 2

GOOD THOUGHTS



Good thoughts are the threads
With which we weave the web of life;
The threads which build
The strong and fibrous cloth
We know as character.
And, like the patterns,
That looms of modern science weave,
Our lives can be no lovelier,
No stronger, than the threads
From which our lives are made.

—Katherine Maurine Haaff.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

This month in this year we find our Forum family of readers larger than ever, and we find the subjects for discussion continuously increasing in subject matter, and in the number of comments that come to us.

We appreciate every letter that is sent to us containing a brief question for the Forum, but we also appreciate every letter that is written to us commenting on what has been said in the Forum, and telling us how it has helped or aided in the affairs of life. Therefore, do not hesitate to write to the Forum Editor when the spirit moves.

Remember that in nearly every case the opinion expressed by us is our opinion based upon Rosicrucian teachings and principles as we interpret them, and understand them. From year to year our understanding advances, our comprehension of these great principles unfolds and develops, modifies and changes. Our own personal opinions are therefore different year after year as a result of our studies, our progress in the work, and our experiences in life. The sole purpose of these discussions and this Forum publication is to give our members privately a personal and intimate view-point of such subjects as are related to our teachings and studies, or the ordinary problems of life.

Faternally,

H. SPENCER LEWIS,

Imperator.

Frater Nicholas Roerich

Many of our members are anxious to know just what Frater Roerich is doing in various parts of Asia, Africa, or Europe, according to where he may be. Some months ago when he was in or near Harbin, China, he spoke in behalf of our organization at several large meetings, and aroused the antipathy of some extremely radical Russians who thought that he should not preach on the subject of brotherhood. Such Russians are the type that believe that the whole success of the Russian regime rests upon their shoulders. Therefore, they criticized Roerich in the newspapers very severely, and attempted to make it appear that AMORC was fostering the revolution against the Soviet Government. This is ridiculous inasmuch as AMORC never participates in political and religious distinctions and differences, and would bitterly fight any kind of a revolution that meant the loss of life or the interference

with political freedom on the part of those who are best fitted to look after political matters.

We do find, however, from a government report that Frater Roerich once again has been acting as a special delegate for our government in a very important and scientific matter. He has organized a small party composed of several expert botanists, and they have been searching the Gobi desert in Asia and other desolate parts for plants which will keep the American landscape firmly in place when the next great drought visits us. Professor Nicholas Roerich is an eminent authority in such matters, and his report to the government is very illuminating.

We are very happy to have one of our honored members working in behalf of the government in this manner.

Yogi Breathing Lessons

One of our members has recently sent to us the lessons issued by a publisher here in America, dealing with the remarkable, amazing, astonishing secrets of the Yogi philosophy, especially in connection with so-called Yogi breathing. The Frater who sent the lessons to us took the trouble to mark various paragraphs in these lessons that are identical with what we have in our Rosicrucian teachings and he was correct in his analysis. We here who have examined these lessons do not find a single paragraph or statement in them that is instructive and helpful or reveals any natural law or psychic principle that is not already covered in more detail and in more practical application in our own graded lessons. One of the "amazing" new discoveries or secrets contained in this course of lectures on Yogi breathing is the fact that at certain times of the month and at certain hours of the day one nostril or the other breathes more freely, indicating certain conditions. This point has been covered in our lessons and in some of our literature and every member of certain grades will understand all about this. It was included in our lessons and given to our students fully ten years before the copyright date on these lessons now being issued by this publishing house.

All of this goes to show what is being proven to us and to our members day by day and year after year; namely, that a student of the complete Rosicrucian course of instruction does not need to take up any other occult or mystical studies. The Rosicrucian curriculum has included everything that the human intelligence has ever learned or understood along all of the occult and

mystical lines. Through the lessons and the magazine that go to our members each month our members are enabled to save a great sum of money yearly in the purchase of books or other courses of lessons. This special course of marvelous secrets about the Yogi undoubtedly sells for a price that is equal to half a year's dues in AMORC. Yet the information in the lessons is included in the AMORC monographs.

Of course, we do not teach the Yogi system, but many of the laws and principles which are included in so-called Yogi systems are not laws of India, or laws of the Yogi, but God's laws and natural laws that can be found in the ancient mystery philosophies of every country. Truth is truth and cannot be labelled with the word Rosicrucian or Yogi or anything else. But when these truths are offered as separate courses of study under a label of some nationality or distinct religion, it is misleading. When anyone thinks or believes that the laws of nature working through man belong to any group or sect, he is deceiving himself. We speak of Rosicrucianism as a system not because we are labelling any of the truths as Rosicrucian truths, but we are labelling the course that takes these truths and associates them in a graded system of understanding and development.

The Couple Who Went to India

Some time ago we told a story in our Forum of two of our members, a man and his wife, who decided to devote their lives as missionaries. One decided to go to a Buddhist monastery in India, and the other was going to become a nun and help establish a nunnery or convent in a land where none existed. Living happily together and with no reason for separation, they did separate at San Francisco on the Pacific Ocean, each going his and her own way for the remainder of life, never to see each other except in spirit and thought.

Many have wondered since then what happened to this couple and how their lives adhered to their plans. I am sorry to say that the Frater was prevented from reaching the far-off monastery he wanted to reach because of warring conditions and was forced to return to America. The wife, on the other hand, was caught in a famine in a country that was being severely affected by pestilence. She was not allowed to enter and was forced to return. So after being separated a year, two different boats brought them back again to San Francisco, each one not knowing what happened to the other. So once again they met at the place where they separated and now believe the Cosmic intended them to remain in their homeland working here as mis-

sionaries rather than in foreign places. Thus a beautiful story is altered by the hand of God into something not half so thrilling, mysterious, or exciting, as it is demonstrable of God's wisdom and complete rulership over the hearts of men and women.

A New Book

I have just been reading pages from a new book I know will greatly please most of our members who are analytical and careful in their thinking and study of our principles. The book is by Dr. Alexis Carrel, the famous scientist associated with the Rockefeller Institute for Medical Research. The book is entitled, *Man, The Unknown*.

First let me tell you a few things about Dr. Carrel whom I have known for some years and whose deep mystical nature has greatly impressed me in listening to his conversational comments about man and life generally, or in listening to his profound medical and psychological discussions. Dr. Carrel is a Frenchman with a magnificent home near Lyon in France and he has been in close touch there with the mystical work of the Martinists and the Rosicrucians. Since being in America he has not taken up active membership in the organization but has kept closely in touch with those who are in sympathy with his view-points. He is undoubtedly one of the outstanding medical authorities in the world today and he is a winner of one of the Nobel prizes. With him have been associated in the Rockefeller Institute the most efficient specialists from every part of the world and he has seen every microscopical part of man analyzed, dissected, examined, and elaborated and exaggerated into its real or imaginary importance. Many persons think that a man who has delved so deeply into the material and physical side of man's existence and of his body would have little or no interest in the metaphysical or mystical side, but Dr. Carrel is essentially at heart a mystic and metaphysician and in his new book he distinctly states that while medical science and the physical sciences have dissected man and divided him into hundreds of parts and spread him throughout all the laboratories of every clinic, they have never given sufficient thought to the real man which remains unknown.

He points out in his book also that the idea that all men are born equal is absurd, except that we look upon all men as being of a class—human beings. In that sense, all are equal. But Dr. Carrel points out that as individuals and evolving personalities we are all very much different and that the inner faculties, the special faculties, the awakening psychic centers, and the stages of

evolution through which each one of us has passed and is passing through now constitutes essential differences that make each one of us quite different. He does not believe, therefore, in that form of democracy which gives every person the same power, the same rights, the same privileges, and the same essential standing before every court of inquiry. He even goes so far as to say that there are types of human beings who should not be granted the privilege of intensive higher education for because of their low evolutionary stage they will be tempted to misuse knowledge and apply it criminally or destructively. He does not believe that the undeveloped individuals or unevolved human beings should have the right on juries or in other assemblies to pass judgment upon the more intellectual and more evolved persons. He tries to point out the unknown qualities of man that constitute the real person and which cannot be outlined in ordinary categorical classifications. He refers to those persons, for instance, who are endowed with telepathic powers and clairvoyance and who can perceive events more or less remote in space and time.

Dr. Carrel advances the idea that there should be a new science evolved called, "The Science of Man," in order to serve and guide modern human beings who have started on the real path of evolution. This science of being which Dr. Carrel promotes is like our own Rosicrucian science of being called Ontology and outlined in our early graded monographs.

I certainly recommend this book to our members. It is published by Harper Brothers of New York under the title, *Man, The Unknown*. The price of the book is \$3.50 and it can be ordered direct from Harper Brothers or through any book store. It probably will be some time before this book will appear in the public libraries.

I do hope that our critical friends, Mr. Clymer and one or two others, who have claimed that each time we recommend a book it is one we own and control, will not attempt to say that we own and control Harper Brothers or the book now being recommended. Such recommendations as this we have made from time to time for the past fifteen years and each and every one of them has been unbiased and free from any mercenary interest. I am sure that our members know this and that is why they unhesitatingly purchase any books that we endorse.

Reaching Mars

One of our Frateres in New York rises in our Forum this morning and asks whether it will be possible for man to build flying machines or other devices or pieces of equipment that will trans-

port him from the earth out into space and toward the moon or Mars or other planets.

Some day we shall publish another general pronunziamento of a scientific nature like the one we published relating to earth rays and cross currents that affect human life, and in this new pronunziamento we will give our members a better picture of the Cosmic space that surrounds our earth and of the Cosmic ray and other influences that affect us so that our members will be able to see why certain things relating to space are possible and certain things are not.

It must be remembered that the atmosphere around the earth changes very considerably in many of its qualities and fundamental elements as we rise further and further away from the earth. The greatest height to which any airplane or balloon has risen in space in past years is but a small fraction of an inch as compared to the great space that lies between this earth and the stellar space and the other planets—even the nearest of them, the moon. There are atmospheric pressures, moisture, electrical, magnetic temperatures, and other conditions in the space between this earth and the other planets which would prevent anything that we might manufacture on this earth lasting more than a second or two after it reached the higher spaces. Man could not live, and the strongest metals would become heated and brittle and go to pieces. Even radio signals would never reach the moon or Mars from this earth and light signals from Mars would be of little value inasmuch as they would be deflected or curved away from us into space and would take so long a time to reach us that our answer to any signal would mean nothing. Suppose that a signal message were sent from Mars to us on the first day of January, 1936, and suppose the signal would not reach us for ten years (because of the time required for light waves to travel through space) and then suppose that we sent a light signal in return and it required ten years to reach Mars. This would make a total of twenty years to elapse between each light signal and in order to work out a complete message in an understandable way and to establish a code for such signals a thousand years might pass and in the meantime the ones who were interested would pass on and others would have to take up the work and it would be a complicated matter that would never be wholly satisfactory. Of course, my use of the term ten years in this case is neither correct nor scientific, but is merely a symbol of the thought I have in mind. The whole subject is one that is interesting to speculate upon but that is all.

The Townsend Plan

Some time ago in answer to some questions, I recommended to all of our members that they give every possible support to the Townsend Plan for old age pensions. Thousands of our members took up the work and have been assisting in bringing this plan before the attention of our government and our law makers. From time to time we have received some criticism from persons who do not approve of the Townsend Plan and point out that there are many little technical errors or impossible features in it and, therefore, the plan should not have been supported by us. To all of these critics I have said that we have never considered the Townsend Plan as it now exists a complete and perfect plan and our support of it was not based upon the correctness of its little details, but rather of the general theme. Any revolutionary idea that must be carried through by public opinion must have a general plan to start with and that plan can be supported only so far as its central idea is concerned. If we were to wait until each and every point of the plan could be tested, tried, and worked out perfectly, nearly all of us would pass to the Beyond before the plan would be ready to submit to anyone. If the theme of the plan is adopted there will be ample time in which experts can quickly and adequately work out the details and prove each point of it. But no real work will be done on proving the plan until the general plan itself is adopted. I am asking again that all of our members everywhere give the utmost support to the Townsend idea by promoting it, talking about it, and urging it with the understanding that some of the fundamental figures and statistics involved in the plan may not be absolutely correct and that some of the features of distribution of the money and the application of it may be slightly modified. The big idea back of the plan is to do away with many of our present forms of state and county charity, do away with inadequate and very small pensions to the aged, and to form a vast army of spenders who will spend monthly not only the meager, miserly few dollars that enable them just to live and then starve to death after a year or two, but spend for necessities and some luxuries and thus help in bringing real prosperity back to this country and maintaining it over a long period.

We know there has been dissension among some of the critics and even in the ranks of the Townsend followers, but this is true of every great organization and every great movement and it is part of the fire of the crucible that burns in the process of refinement. We know that there have been hundreds of experts who have con-

demned the Townsend Plan, and we know there have been almost an equal number if not more who have endorsed it. We know that certain big interests are fighting against it and we know that certain small politicians in every community are fearful of it and are fighting against it. We know Dr. Townsend and his co-workers and we know many of the intimate details of the management of the Townsend Plan and organizations throughout the country, and we are convinced that the movement is freer from petty graft, wilful errors, deliberate deception, or critical conduct than any other nation-wide movement of a known political nature that has ever moved the hearts and minds of so many millions of people. From our own personal contact with many of the Townsend clubs and with interviews with Townsend followers, we have found that the plan is supported by just as many young people who do not expect to benefit at all from the plan as it is supported by elderly people who will directly benefit. There is a humanitarian element in the spirit of the plan that warrants every Rosicrucian in speaking favorably of it and advocating the adoption of it in spirit, at least, so that its details of system and operation may be given further consideration and examination.

If those great men who considered the plan for declaring the United States of America free and independent had resolved to wait until the great revolutionary plan had been proved in all of its details before voting upon it and putting it into practice, we would still be under British rule and the United States of America as an independent sovereignty would not exist.

The Mother of Jesus

Soror Anderson asks whether we look upon Mary, the mother of Jesus, as a Great Master in the same sense that we look upon other spiritual beings as Great Masters, or in the sense that the Roman Catholic Church deifies her.

This question borders so closely on theological doctrines that it is practically outside of our domain to consider. To us the Great Masters are those who have been divinely inspired to teach and to guide, to demonstrate and to lead men as a messenger and, of course, the greatest of these was Jesus the Christ, the Saviour of man through His marvelous messages and revelations. Certainly Mary, the mother of Jesus, with all of the spiritual homage paid to her which she deserves cannot be classified as one of the Great Masters in the sense just outlined. We can worship her as the mother of a great man and in the same sense that we would worship every mother of a great man, with human adoration and a thankfulness that God permitted her to bring

into the world such a great man, but any other qualities of a spiritual or religious and divine nature attributed to Mary are associated with religious doctrines and creeds and these we cannot discuss for they are outside of our work.

Spiritism and Spiritualism

Once again we have a number of questions sent to this Forum by persons wanting us to discuss things reported as having occurred in spiritualistic seances or as demonstrations of spiritism.

First, let me explain about these two terms. In America the term spiritualism applies almost exclusively to that religious movement which centers around the claim that it is possible to communicate with the "spirits of the dead." In Europe such procedure and practice is termed spiritism. The term spiritualism in Europe is used to designate that which related to the spiritual qualities of life and does not relate to seance practices and communications, etc. I hope that our members or readers living in foreign lands will not think that when we speak critically of the spiritualistic practices in America we are referring to that which is known to them as spiritualism.

We cannot comment in a constructive and helpful manner upon things reported as occurring in seance rooms or in private or public tests of seance practices such as causing a chair to move, or a table to move by placing hands on it, or moving of the planchette or the ouija board, nor the other so-called mysterious effects produced in darkened rooms. Each and every incident of this kind must be seen and examined carefully before any person can properly speak of it. To take the report of someone else and pass judgment on what he observed or thought he observed or witnessed is unfair in every sense.

Since the Rosicrucian system does not include anything of a so-called spiritualistic character or spiritistic nature, the subject is entirely outside of our consideration.

Invisible Entities

I wish to emphasize again that the true Rosicrucian system of instruction does not deal with a belief in the existence of small entities that crawl into your ears, or slip into your mouth, or larger ones which move around in your room and take possession of you and cause you to do wrong things or inconsistent things. We read of such nonsense in some books and magazines and one publishing company known as "The Rosicrucian Fellowship" has catered to this sort of superstitious belief for a long time with its

nonsense about incense vibrations aiding entities in taking possession of a person and persons being influenced all their lives by entities that have not been perfectly evolved, etc. I do hope that all of our members will leave such ridiculous ideas out of their consideration. It is a part of the oldest occult teachings of the illiterate and uneducated countries where almost anything of an inexplicable nature was believed and accepted.

Obsessional Crimes

Many years ago—thirty or forty—so little was known about the inner being of man and the mental and psychic possibilities that the public was easily deceived into many strange beliefs. Hypnosis as a mysterious art or power was being exploited and advantage of it was being taken by criminals. In those days persons would commit crime and claim later that they had been hypnotized by some other person or unknown person into doing the crime and that they were incapable of resisting the hypnotic influence. Such contentions were even brought into court and seriously considered by judges and juries. Today, no judge or jury would give any consideration to such nonsense and still within the past few months a woman accused of slaying her sister did put forth the claim that she committed the crime while under hypnotic influence and did not know what she was doing until the crime was completed. In this case, however, the woman does not hope to convince any jury that she did not know what she was doing and therefore was irresponsible and cannot be punished for the crime, but she is simply using a foolish contention and excuse with the hope that the judge and jury will believe that she is insane for believing such nonsense and thereby excuse her on the grounds of insanity.

Yet publishers of books like the publishing house referred to do send forth ideas and claims in their writings and teachings which lead persons to believe that a human being can be obsessed by some unknown, invisible entity or being, and while in this obsessed state commit crimes or do things which they do not realize at the time and for which they cannot be held responsible. Only an absolutely insane person is irresponsible in this sense and when you hear persons speaking of being obsessed for the moment or for half an hour while they committed some unmoral, immoral, or criminal act and then returning to a normal state again as soon as the crime was over, you can put it down to a fictitious explanation as a sort of alibi. What a terrible world this would be if human beings—creatures in the image of God—should be so easily "possessed" and influenced by invisible

and uncontrollable entities, beings, or influences. None of us would be responsible at any time for what we were doing, and we never could be sure whether an urge from within to do a certain thing was a good influence or an evil one. And what a terrible world this would become if all of the people actually believed such nonsense and created alibis for all of their wrong acts or claimed obsessions as an alibi for their errors. Man is a free agent with a free will to choose and decide, but he is always responsible for his acts unless he is absolutely legally, physiologically, mentally, and psychologically insane.

Cosmic Consciousness

Again one of our members asks us what is Cosmic Consciousness. Many of our monographs in the higher degrees cover this subject thoroughly, but for the sake of those in the lower degrees who may wish a little explanation of this term, we shall answer as follows:

Cosmic Consciousness is a condition of attuned Consciousness wherein the inner, psychic Consciousness of the individual is so attuned with and in harmony with the Universal Consciousness, the Universal Mind, and the Consciousness of God, that he feels he is a part of it, and he sees with the All-Seeing Eye and hears with the omnipotent ear of God and feels with the Divine Consciousness of God and senses everything everywhere to some degree. The more complete the degrees of Cosmic Consciousness, the more sincere and more complete are the contacts with this Universal Consciousness.

In the beginning, it causes a person to think as God thinks, to understand as God understands, to comprehend and analyze and accept in the same impartial, kindly, tolerant, constructive manner that God understands and accepts everything. It does away with racial distinctions, national boundaries, creed and doctrinal limitations. It keeps the thoughts of the brain and outer consciousness from being earthbound and encourages an upward and onward view-point of life. It causes the mind and brain to be inspired with beautiful thoughts that may express themselves in magnificent phrases of philosophy, or in kindly words spoken to the unfortunate. It brings a joy of Divine living into the heart to such an extent that the lips want to smile and the eyes greet with happiness every human being. It brings music to the mind from the music of the spheres, and leads to the desire to paint beautiful pictures, compose beautiful melodies, carve beautiful statuary. It brings a healing power into the body that is creative and constructive. It fortifies the consciousness and the body of man against the intrusion of disease

when the body is properly cared for and the dictates of the Cosmic mind are carried out in regard to eating, drinking, sleeping, exercise, and work. It leads the footsteps of the individual into association with like-minded persons and away from all things that are sordid, from all companionship that is in sin, or incompatible with the progress of Divine principles. It leads to prayer and meditation and to an understanding of the sorrow of the world, while at the same time it brings happiness and joyousness that transcends any of the ordinary pleasures of life. It strengthens the still small voice within to speak more definitely when it can guide and lead us. It results in wonderful friendships, a contented mind, a cheery life helping others and being successful in all we undertake, or satisfied with our mission in life until we have completed the work that is best for us to do at the present time. It makes us love human beings as our kin and brings us closer to God as the Father of all. It makes us see the good in all things and to negate the evil.

All this comes from Cosmic Consciousness gradually, step by step, degree by degree, as this Consciousness is awakened and enlivened in us. It is not something that comes to us overnight but through unfoldment, development, application to studies and practices that will help us to understand it and to fan it into a greater flame. It is something so definite, so positive, so real that it is unmistakable after it has had time to manifest all of its beauty and strength in us and yet it is so intangible and immaterial, so unconfined that it is difficult to describe it or to bring it into the lives of those who are not ready for it, deserving of it, or willing to strive for it.

The Mantle Club

Some of our members have made inquiry of us regarding "The Mantle Club." They wish to know what it is and its purposes and whether it is something worthy of attention by our members. We understand there is a branch in St. Louis and that one is being established in the West near San Francisco. If any of our members can give us any information regarding the Mantle Club, we shall appreciate it. Address your letter to the Imperator and rest assured that it will be kept confidential.

Giants

Every time we hear the word giant we think of Jack and the Beanstalk and a few other fairy tales, but there are some real giants living today and I do not mean giants of industry, or giants

of wealth, but purely physical giants. Recently there was one who was used for advertising purposes in Columbia, Illinois. His name is Robert Wadlow, and he is 17 years old, stands 8 feet 1½ inches in his stocking feet and weighs 390 pounds. He wears the largest size shoe made, size 36. When he is standing in a normal position his hips come to just about the chest line of the average person.

A few members have called him to our attention and have asked whether his great growth could have been prevented or controlled by certain exercises involving the glands. All such abnormal growth, even abnormal weight, is due to abnormal gland functioning, and shortness in height and extreme slenderness are likewise due to abnormal gland functioning. To answer the question, we would say that certain exercises like those contained in our higher degrees wherein the glands are enlivened and strengthened in their functioning in order to assist in certain forms of psychic development would have affected and controlled the abnormal growth in such persons as this young fellow, Robert. The difficulty is that such exercises involving the glands should be started early in life and not after the person has attained the age of twelve or fourteen, or even ten years of age. But how is one to tell that a child two or three will have such an abnormal growth? In very few instances do children of this type manifest in their very early youth any extreme development either in weight or height. Most of them grow at a normal rate during the first ten or twelve years, or even up to the fifteenth year, but thereafter, instead of the growth becoming more slow, it continues at the same pace as in the early days and does not seem to be inclined to stop until an enormous height is attained. It is too late to start these exercises upon the glands after the tenth or twelfth year. If there were some way of foretelling or knowing in the first two or three years that certain glands would be abnormal in their functioning, treatments could be given by physicians or others and some of our own principles could be applied very successfully.

A Real Ghost?

One of our members living in the Midwest brings to us a real ghost story that is intriguing. Briefly put, the story is this:

Located amid some sage brush six miles out of town there is an old foundation of an old home. Two families have been murdered there in years past while the building was still standing in fair condition and occupied by them. Now, and for the past few months, on any dark evening in approaching the place by automobile and turning out the auto lights, a silver mist appears in the

sky over the house and gradually descends to the roadway on which one's automobile is located. This silvery mist gradually takes on the form of a skeleton with head and complete body. The silvery skeleton hops toward those who are in the automobile and seems to protest against the intrusion. The skeleton is of silver brightness, but nothing else of the body is revealed. All who have gone there and turned out the auto lights and waited in the darkness on a dark night have seen it. One drunk man attempted to get out of the automobile and capture it, and he claimed afterwards that a tremendous electric shock knocked him unconscious and he remained in that state for four hours. Other young people have attempted to lasso it with a rope but never succeeded. All young people are badly frightened by it. All reports from strangers and others who have accidentally come upon it agree in detail. The moment the automobile lights are turned on, the skeleton becomes invisible or disappears. It returns again as soon as the lights are off.

The Frater making this report asks us whether this "What-Is-It" is guarding something, and he would like to know if we have any suggestions as to how to approach the figure and learn more about it.

It is impossible for us to say whether this is a trick of some kind (we know that there have been tricks of this kind performed in connection with other so-called haunted places) or if there is something real of some kind back of this unusual appearance. Not knowing what it is or why it is, it is difficult to suggest the best manner of approaching it. If it is a trick and is electrically produced by some human beings for some very definite purposes, it might be very dangerous to attempt to get too close to it. If it is something spiritual (!) there should be no difficulty in anyone approaching it who does so with peace in his heart and a sympathetic, loving attitude of willingness to help the vision make itself understood. An investigating committee would be the only safe method for proper study of the subject, but all of those in such a committee would have to be unbiased in their belief one way or the other, sympathetic and with an open mind and a willingness to be kind, gentle, and considerate. They would have to approach as friends, whether it is a natural or a so-called supernatural manifestation. We are going to wait until we hear more about this from our Frater in Idaho, if he and others make any investigation, and will then report about it through our Forum.

Soul Mates!

Every now and then this question arises among our members because of some statement or contention put forth by occult writers or writers of

ridiculous nonsense in some of the so-called psychology and occult magazines. In each and every instance where the term is used in a public manner, we find that it is used as an alibi and to cover up some ethical and moral error.

In other words, whenever we hear someone claiming that he is developing a belief in "soul mates" or "affinities," we know that he is either getting ready to enter into an immoral or unmoral alliance of some kind, or has already done so and is seeking to establish a psychological excuse.

We have absolutely no patience with this sort of nonsense. The only real soul-mates I have ever seen have been those young couples where the young man and young woman, having known each other from youth, having found extreme joy in each other's company, and having gradually modified their individual interests to where they now blend their souls and hearts and minds and are in harmony with each other, then announce their love for each other, have a formal engagement, and honorably enter into marriage and live happily thereafter. I have seen a number of such loving experiences and I considered them to be real soul mates. But when an old man sixty-eight or seventy suddenly discovers that a young girl of twenty-three or twenty-five is his soul mate, or some elderly lady who has been lonely for years discovers some nineteen-year-old boy is her soul mate and they begin to talk about it publicly, privately, and otherwise, I know that a scandal is being evolved and that certain normal, natural laws as well as certain morals are going to be violated.

It generally strikes the thinking man and woman strange that most of these persons do not discover their soul mates until after they have been married for a long time to some other man or woman and are not qualified legally or otherwise to enter into legitimate marriage. In other words, why are all of these sudden soul-mating escapades connected with what the French call *liaison clandestine*? Why is it that the average, normal human being who falls deeply in love with one of the opposite sex and is proud to announce his engagement of marriage, never feels the necessity of labelling it a soul mate affair?

If "soul mates" were precisely what these persons try to tell us they are, we would expect such unions or companionships to be absolutely free of any immoral, unmoral, or questionable conduct, and certainly they would be free of any actions that would bring sorrow and grief into the hearts of others and disgrace to children who are left behind to admit that father or mother became entangled in a silly "soul mate" affair.

As for Rosicrucians, the first and foremost thought in their mind is their great oath and promise to help maintain the integrity of the home, to support moral obligations they have assumed, to live up to the normal, natural moral code of civilization, to be free from anything that will disgrace them, their families, children, or the organization with which they are affiliated. No Rosicrucian would support or condone in any way, let alone participate in any affair such as the kind that is usually labelled a soul mate escapade. If any member of our organization is ever a participant in such an affair, he or she would be removed from membership in the organization. The Rosicrucian teachings do not include any of the modern sex ideas, love cult practices, moral law leniencies, or spiritual law violations. I hope that all of our members will keep this in mind and whenever they hear of any affair that comes within the classification of this subject, they will remind the persons that Rosicrucians are not the least interested in such stories and can give no mystical, spiritual, or psychological support to such beliefs and practices.

Sidelights at Headquarters

Among other visitors to Headquarters during the past few months have been those who are associated with the Rosicrucian Order, or the Martinists, or some of the alliances of the Fudosi Federation in Europe. We are always as glad to see these members of foreign districts as they are to see any of our members. Some of these members who visit us from Europe have been connected with the Rosicrucian Order as members or officers for forty years or more.

We have received during the month of August a paper of greetings and salutations from the AMORC jurisdiction of Switzerland, in which the announcement was made that some of our members living in Paris and elsewhere attended a special initiation ceremony of the AMORC and the Martinist Order at Lausanne. The communication sent to us spoke of the manner of welcoming these AMORC members into the Swiss jurisdiction and the paper was signed by all those present as a souvenir.

Among the many interesting foreign magazines that come to us from different Rosicrucian jurisdictions is one that is quite old. Most of the others are from twenty-five to thirty years old, and published in the Russian, French, German, Dutch or Scandinavian languages. The oldest one of the present active publications is that called "Le Rose Croix." It calls itself a monthly review of the synthetic and hermetic sciences and the official monthly magazine of the Rose-Croix Alchemical Society of France, and of the "Ordre Antique Et Mystique de la Rose Croix," which

is the French for the Ancient and Mystical Order Rosae Crucis, as we use it in America. The director of this French publication is that well-known and distinguished scientist and alchemist, Frater F. Jollivet-Castelot, whose picture in his alchemical laboratory is shown in the Rosicrucian Manual published by us. This magazine has already issued its sixth copy in its fortieth year of publication. In other words, it is half way into its forty-first year.

In its January, 1935, issue, this French magazine issued a new Fama proclaiming the rebirth of a number of Rosicrucian activities in parts of Europe, and telling the old and mystical story of its activities, and proclaiming many new rules and regulations, most of which have already been adopted by the organization here in America under our direction. It announces especially a form of the Rosicrucian organization throughout the world known as "La Rose Croix Interieure" composed of an inner circle or "college" of the highest officers of the Rosicrucian authentic bodies throughout the world. This college of rites, rituals, laws and principles will constitute a central *collegium* for all of the affiliated Rosicrucian and Martinist bodies throughout the world, where ideas and inspired principles may be discussed, exchanged, and officially proclaimed. The idea for this inner circle was first announced at the great Rosicrucian and Fudosi Congress held in Brussels, Belgium, in August of 1934, by the Emperor for Europe, Fra. Hieronymus. A copy of his great speech made at that time, considered by all present as one of the most inspired and magnificently spiritual Rosicrucian addresses made in many years, will be published in a new Fama to be issued by the AMORC of North and South America sometime within the next six months or so.

More Highlights

So many of our members who came to the Convention last summer were surprised at the improvements that had been made in Rosicrucian Park through the enlargement of its lawns and campus, and the many additional facilities of recreation and pleasing hours of contact with groups of members in shady nooks and quiet places. We have received a number of letters from members who stated that after the Convention was over they came back to these grounds of Rosicrucian Park for two or three days to enjoy the features of them before returning to their homes, and that they finally left with great reluctance. Many of them said that not only were the daytime hours thoroughly enjoyable, but the park itself with all of its attractive buildings and other features, colored

lights and fountain, resembled a fairyland which they enjoyed more than anything else they saw in this wonderful country of California.

Members who come to the Convention next year will be surprised to see the many additions that are now being planned, for we have acquired more property and widened the park, and will continue enlarging it during the winter and spring. We will announce more about this later on, but we know that our members will be interested in learning that we are maintaining our building program and continuing to carry out our original plans of making Rosicrucian Park an outstanding place of beauty as well as culture and education.

The Emperor took a brief vacation this summer by spending two weeks automobiling through the southern part of California. He was accompanied by his wife and aged father and mother in one car, and by his daughter and son-in-law in another car. They moved slowly from city to city stopping at times in some of the very fancy and elaborate auto camps, which is one of the many attractions of California, and spending a few days in San Diego attending the great California Exposition.

During this trip he reviewed the drafts and tracings of the European cycle charts which he examined last summer while in Europe, and made notations for his annual book dealing with the predictions and prophecies of 1936, and this will soon be issued. The Emperor's vacations are always filled with work as well as exciting incidents of contacts with members and officers in various places.

Throughout August and September many visitors from various lodges and chapters of our organization came to Rosicrucian Park and registered at the Oriental museum and had interviews with various officers. We are always glad to see these members and do our utmost to entertain them.

Among the many interesting visitors to the Convention who stayed with us for a while was one who has become internationally known through his miraculous escape during the World War. His story was published serially in the *Liberty* magazine beginning with the July 8, 1933, issue, and was entitled "Still Alive." Georgei Beloff was Captain of the Armored Trains Division of the Russian White Army during the World War. He was decorated with the Cross of St. George for bravery, and he also took part in the Civil War in Siberia and Mongolia in the years 1914 to 1921. He was of noble birth, and was captured by the enemies of Russia and ordered executed. When he and others were placed in line for execution, and the guns discharged, by a miracle he dropped to the

earth in a faint, but uninjured save for a slight wound where the bullet hit his chest in front of his heart, going sideways for some strange reason, allowing him to live. He escaped from Mongolia, and his experiences in different countries with not only soldiers and other persons from all ranks of life and types, but with the mystic priests, are very interesting.

Frater Beloff is a learned man, of course, and enthusiastic about our work because he recalls very distinctly the fact that the Rosicrucians were well known in Russia at one time long before the World War, and were looked upon as a very noble and important organization. Frater Beloff proved to be very entertaining to the members of our organization between the sessions of the Convention. If any of our members are interested in this wonderful story that some day will surely be made into a marvelous movie under our direction or guidance, I suggest that you go to the public library where the Liberty Magazine is preserved and see the back numbers beginning with July 8, 1933. The serial story is beautifully illustrated.

A Useless Book

Occasionally, we take opportunity to call attention to a book that is not of real value to our members, as well as speaking of those that are helpful. We would not take time and space to criticize or condemn a book if it were not for the fact that many thousands of our members and readers are enthusiastic book buyers and readers, and we know that a great many of them spend quite a few dollars each year in new books that seem to have an appeal, or titles that promise much. On the other hand, many thousands of other members go to libraries and places seeking new books, and often read those which confuse their minds and plant seeds that make the mind restless because of the mysterious, contradictory, or strange ideas that the author presents. Many of our members tell us that if we could only warn them in advance about some of these books, they would not waste their time nor their money reading them. Now we do not want to appear to be unkind in our comments, and yet we do not want to take the inconsistent attitude that it is none of our business, and we should let members buy or read whatever they wish and discover for themselves whether they have been misled. After all, our opinions in this regard are impersonal and unbiased, but still only our opinion, based upon much reading and investigation, and a familiarity with these subjects.

One of the newest books which we would try to prevent our members from reading and bother-

ing with is one written by an Englishman by the name of Alexander Cannon. I am not going to advertise the book by giving its title, but if any of our members see it anywhere, or it is offered to them, I hope they will remember the author's name, and save their time by not reading the useless matter contained in it. It is a book that is supposed to explain some things about the weirdness of hypnotism, and the strangeness of telepathy, and the marvels of faith healing, and the how and why of a lot of occult terms and principles including "black magic." As soon as we notice in the advertisement or literature of any book publisher that there is a new book that claims to tell all about "black magic," we at once become suspicious of either the publisher and his statements, or the author and his knowledge. Any writer of today who claims that he will explain how "black magic" has done strange things, or can do them, is open to grave suspicion. He is either going to deceive his readers, or tell them the truth, or tell them nothing. It is a very easy matter to entice book-buyers by such an alluring title as "Black Magic," or "Oriental Hypnotism," or something of that kind. We contend, and can prove through the experiments, laws, and principles contained in our Rosicrucian teachings, that there is no such thing as "black magic" and that the only effect upon anyone is the fear of the unknown possibilities which the imagination builds up in connection with the term "black magic." There is not a living person today in any part of the world that can prove that there is any such form of magic as is directed and controlled by the human mind, and which destroys the mind or the body, or performs evil in the lives of other persons. Such a thing is wholly contrary to the Cosmic laws, and the belief in it is one of the most ancient of all superstitions. Much the same is true of hypnotism, although in this case, there is a form of honest hypnotism used by some physicians and scientists in clinic and laboratory work, but that form of hypnotism is not like the nonsense that is described and written about in popular books and lessons on hypnotism.

Authors who deal in these subjects are doing so solely for the purpose of catering to the superstitious beliefs of the public, and the time is coming when something will be done to prevent the dissemination of such misleading information.

Mr. Cannon also claims that he is one of the masters of a mystic brotherhood in the Himalayas. Such a claim as this immediately challenges our suspicions and doubts. Any real master of any such organization as he intimates would never write such a book nor make such a claim for himself. The author says in the preface of

his book, after having written a previous one along similar lines, that of all the great miracles he has ever seen in India or elsewhere; the greatest miracle he has ever witnessed has been the sale of his first book, and he was dumbfounded at the number of people who bought it and liked it. Such miracles as this are becoming too common in modern times. Books dealing with "black magic," hypnotism, and other superstitious ideas and exaggerations of Tibetan mysticism, and Hindu miracles, have been written and published for fifty years or more, and there are one or two publishers in the United States who have specialized in this kind of books, sending through the mails elaborate circular matter, trying to entice people to buy the books on the grounds that the books will reveal the secret formulas of "black magic" and quick processes for hypnotizing anybody, anywhere, anytime. After a person spends three, four, five, or even twenty-five dollars, for many of these books, he finds that he has learned absolutely nothing and that the author does not actually tell how to do these things, but simply repeats stories told in various countries, or stories told by tourists, and what they think they have seen.

Undoubtedly, Mr. Cannon's book will have a large sale among those people who think that they can buy a two-dollar-and-fifty-cent book and sit down by the fireside and in one evening's reading of the book learn all the great mysteries of life, and learn how to control and influence people, and use all of the powers of the Cosmic to perform miracles. Such persons buy book after book, and go on through life month after month, year after year, hoping that some day they will find just the right book with just the right secret formulas in it. At the end of ten years they have spent far more money than the dues of AMORC would amount to in twenty years, and yet they have gained no knowledge of a practical nature, nor any real understanding of the principles involved.

I hope that our members will not typify the average human being who deliberately and wilfully proceeds to buy that which is condemned or see that which is forbidden. But if you feel that we have been unfair in this criticism of Mr. Cannon's book, and that you must spend your money for it, or waste your time reading it, go ahead and get it, but we certainly will be disappointed in the intelligence of any member who does so.

A Good Book to Read

Once more I would like to say to the members of our Forum that if they have not read the book called, "Ardath," by Marie Corelli, they have

missed reading a book that contains much mysticism, and many wonderful ideas that are hidden between the lines of the pages of that book, and require meditation and thinking to bring out the real significance. Also Marie Corelli's other book, "The Romance of Two Worlds," is really worth reading very carefully. Both of these books can be found in the average public library.

Rare Manuscripts

We have recently brought to light from the caskets of closed archives some very old manuscripts and interesting data concerning Rosicrucianism and persons connected with the organization in ancient and medieval times. Ever so often in accordance with an ancient schedule of evolutionary conditions, we bring to light and out into the open for use in our magazine articles and lessons and lectures, certain rare writings that have been carefully preserved through all the past years waiting for the right year, the right month to come when they should be revealed and given to the sincere students.

We marvel at times at the things we find in these old manuscripts, and I can say now to our confidential circle of members in this Forum that we are soon going to release in *The Rosicrucian Digest* some very interesting articles dealing with surprising facts that have been held back for a long time. Further announcement regarding these forthcoming articles will be made in the Digest sometime before next spring, and I know that all of our members everywhere will be delighted with what we publish. Other matters in the manuscripts will be reserved for addition to our private monographs that go to members only.

History Repeating Itself

A great many questions have been submitted to the Forum regarding the war possibilities in Europe, and the strange picture that is presenting itself to us through the attitude of the Italian Government.

We are perfectly neutral as individuals, and as an organization, because we have a high regard for the Italian people, the Italian nation, and the beautiful Italian country, and we have members living in that country and who are a part of that nation. We cannot look upon the Italian people as a separate unit in any sense, but as part of the world-wide brotherhood of man.

But the actions of a few leaders, a few statesmen in any country and every country are always worthy of analysis. These individuals do not always represent their nations. The ambitions, desires, and Karma of some of the kings, queens, dictators, and diplomats are not always the de-

sires, ambitions, and Karma of the nation and the people of the nation.

We cannot help, for instance, seeing in the present attitude of mind of the statesmen of Italy a picture that is a duplicate of conditions that existed at one other time in the history of the Roman Empire. But it is a picture that is reflected in the doings of many of the nations which try to maintain an arbitrary, nationalized distinction and separateness from the brotherhood of man. When individual nations begin to think of themselves as separate units, having greater power or greater interests and greater ambitions than other nations, and when these thoughts lead them to build up a fictitious or false standard of potency, there is sure to be trouble. These countries that develop such ideas sooner or later seek to prove whether their opinions of themselves are correct, or not, or whether they really possess the superior power which they think they possess. The result is that they want to test their material superiority in warfare of some kind. Sometimes they want to conquer other nations in order to prove their superiority, or at other times they wish to start a conflict in order that they may gain additional material possessions. Sometimes it is a purely selfish desire to exploit and demonstrate the material power they have at hand, and to flaunt it before the rest of the world. It is a dangerous procedure, inasmuch as it always results in loss of life, and the destruction of property, and sets the nation backward many years in its cultural evolution, its spiritual growth, and its Cosmic support. He who deliberately rides into battle to exploit his superiority is riding toward an inevitable fall. He who would take away from others that which he forces them to battle for and lose, is sure to be the ultimate loser, even in a material way after all other values have been lost.

There was a time in the history of man's evolution when warfare was looked upon as an honorable profession, when every strong and great citizen in a country had to prove that he was a mighty warrior, and be active in warfare, and when a country had to make war occasionally in order to hold its place in the list of nations as an honorable and justifiable entity. But warfare today is not recognized in this manner, and the nation that can maintain peace at any price without losing its integrity or its power, is a nation that is the strongest in every sense.

The Roman Empire of today is repeating some of the history of the Roman Empire of the past. The statesmen of Italy may discover this after a short, temporary conflict, and return to a peaceful attitude in regard to matters that can be settled by arbitration, or they may go

headlong into warring conditions that will involve many nations.

According to the charts and curves of Cosmic laws and principles, if Italy carries out its ambitions to cause and maintain a long war, or a great war during the next six or eight months, it will be starting on a new cycle of existence, going at a tangent to its curve which the Cosmic has helped to create, and that new tangent line on the chart of human, earthly affairs will be a downward one, and the whole career of the country will be starting a new cycle, severing all of its connections with the cycle of the past which has been gradually moving upward, forward, and toward peace and prosperity. This means that its wars will be contrary to Cosmic approval, and the country will be creating a new cycle and new line of Karma for itself that will lead to what no man today can safely predict or prophesy, except that it will be regrettable, and the Italian people will pay the Karmic debt for many, many years to come. Even if it is victorious in its wars it will still have a great Karmic debt to pay.

All that the rest of us can do is to think of peace, and to hold kind and loving thoughts in our hearts toward Italy and all other countries involved in war, and hope for the hour when each of them will discover the errors of their way. We must not take sides, except to condemn war and to be sorry for those who create it.

The Amenhotep Lodge of Egypt

Many of our members in the North American jurisdiction have become honorary members of the Amenhotep Lodge in Egypt. From time to time we receive letters from these members asking for a few more details regarding its history and purpose. I wish to repeat, therefore, what has been said in various ways in our literature and magazines since 1929 and perhaps amplify those statements.

During the Egyptian Tour of North American members to Egypt in the months of January, February, and March of 1929, permission was granted to us to institute a unique body in Egypt composed only of members of the Rosicrucian Order living outside of Egypt. It was intended that this new Lodge should be a permanent memorial to the ancient practice of seekers for the Greater Light journeying from all parts of the world to Egypt to be initiated in the mystery temples and then return to their own lands after years of study and become missionaries and leaders in the great work of the secret schools. In accordance with the plan, therefore, we began our preparations as soon as our ship entered

the Mediterranean Sea and had picked up at Gibraltar one or two other members from Europe.

We considered this touring party of the highest officers and the most sincere seekers in the Order as a group of pilgrims journeying to the East seeking the Greater Light as in ancient times. Special lectures were held aboard the ship preparing the members for what was to come. Various tests and trials were applied, and each and every member who was qualified for membership in the special Lodge was classified in regard to certain psychic, spiritual, and worldly matters that could be preserved in a permanent record to be written in duplicate form, one copy being hidden in a great secret archive in Egypt and the other to be preserved in the archives of AMORC in North America. Each one who was prepared for this special membership was informed that the plan included an esoteric method whereby these members might be able to identify themselves and reestablish their Rosicrucian contact in their next incarnations, and would therefore constitute an esoteric foundation for the rebirth of the Rosicrucian organization in North America again and some other parts of the world at some very distant time.

When the touring party reached Cairo after having had many mystical and esoteric experiences in other cities enroute, a special sunset ceremony as the first step in the process of initiation was held at the feet of the Sphinx, where the ancient Temple was located, and where all ancient initiations began their first part of the ritual. Here the first pledge was taken, the first esoteric lecture given, and the first principles explained. This was followed by the second stage of initiation at midnight in a tent out in the Egyptian desert land under the moonlit sky, with Egyptian music and all of the esoteric vibrations and conditions that have surrounded ancient ceremonies. The third step was taken the following morning at sunrise when all of the initiates arose early and stood in the desert sands facing the rising sun, and making the salutation and symbol of adoration to the symbol of the Greater Light as it rose in the Eastern heavens. These three ceremonies will never be forgotten by those who participated in them. Then the group proceeded two days later by train to Luxor, Egypt, and there at sunset again on the evening of February 14, 1929, with the assistance and cooperation of Egyptian Rosicrucians living in that city and nearby, a special ritual embracing the points of the ancient mystery school initiations was conducted, and each and every one of the large group that had been carefully prepared was initiated into and made charter members of the Amenhotep Lodge of Egypt. There were few dry eyes in that as-

sembly that night when it dispersed, and it is doubtful if the impression of that ceremony in that very old temple with its extremely spiritual vibrations will ever be obliterated from the consciousness and soul memory of each candidate and member.

On the ship on the way back to the Western World other lectures and discourses were conducted explaining what had occurred and the purpose of the Amenhotep Lodge, and a beautiful certificate signed by the American officers representing this new Lodge and by the Egyptian Archivist, and sealed by them, was presented to each initiate. During one of the meetings of these charter members held on the ship in the Mediterranean Sea, it was voted and decreed as a fundamental law of this Amenhotep Lodge of Egypt that no other similar initiation would be held in Egypt or elsewhere by the Lodge for the next 216 years, and that no other members would be accepted as charter members. It was also decreed that from time to time the AMORC of North America who had sponsored this magnificent idea would recommend certain of its members who had reached certain degrees and studies or certain conditions of development and mastership of the work to be admitted to the Amenhotep Lodge as honorary members affiliated with this new Lodge, and that these members would be permitted to share equally with the charter members in any special lessons, instructions, guidance, or spiritual benefits that might come to any of the members. It was also decreed that there should never be any regular dues of any kind connected with the Amenhotep Lodge thus formed, and that members who had been admitted as charter members or honorary members would retain such affiliation all of their present earthly lives and be recognized as such in any future incarnation, regardless of their connection with any other Lodge or fraternal organization now or in the future. In other words, such membership was to be not only a lifetime thing but a fraternal affiliation, so that when the time came in the distant future for the rebirth of Rosicrucianism in any country, at any period of time, there would be some of the original charter members or some of the affiliated members ready to assist. It was realized that such an esoteric form of membership as this, being mostly of the soul consciousness and not of the physical self, would remain indelibly registered in the consciousness and that at some time in the great distant future some emblem, some sign or token, would awaken in the consciousness of the individual a recollection of his previous connection and unlock the whole mystery chamber of his past, and immediately enthuse him with an interest in seeing the great work of the Rosicrucians revived again.

In other words, the plan of the Amenhotep Lodge was like unto the closing of the tomb of C. R. C. in ancient times with certain records of members' names, certain fundamental principles and teachings, and other tokens and signs put under a lock and seal in the souls and consciousness of members. This tomb is to be opened again sometime in the future, as was the tomb of C. R. C., according to the traditional stories of our organization.

Since 1929 several hundred members throughout the Order have received a notice from the Archivist that was appointed in Egypt, telling them that upon the recommendation of AMORC in North America their names had been put upon the special list of membership as an honorary affiliated member of the Amenhotep Lodge, and that a small certificate to this effect was being sent to them to preserve among their personal records. This little certificate that was sent to each selected member from Egypt is merely a memento or reminder of the great plan. It is the hope of AMORC that each member receiving this warrant of membership will preserve it as a souvenir and token and that if he or she ever preserves any personal matter that may last through the coming years and be found again sometime in the future, it will help to identify the individual.

Incidentally, each member is promised that certain special courses of study or lessons may be issued from time to time with the cooperation of the Archivist in Egypt or others, and that these special lessons will be prepared by AMORC in North America and sent really to the affiliated members of the Amenhotep Lodge. All that will be asked of the members is a small voluntary donation to cover the cost of the preparation and mailing of these lectures. The affiliated members do not have to take any of these courses if they are not interested in them, and therefore do not have to pay any voluntary donations or fees of any kind, while they will always remain affiliated members of the Amenhotep Lodge. Those who may like to take one or more of the courses as they are issued by AMORC from time to time may do so as they choose. And, whether these affiliated members remain in AMORC as permanent members or temporary members, or eventually discontinue their membership completely, they will always remain affiliated members of the Amenhotep Lodge, for nothing can remove them from it since it is an esoteric membership and not a physical one.

Very often members write to us and ask why it is that they have not received a souvenir certificate from Egypt showing that they have been selected for membership. All we can say is that a system of selection is being used that is esoteric in its spirit. One member in a family may re-

ceive this certificate while the others may not receive it for some time or possibly never at all. Four or five members in a Chapter or Lodge may receive it and the others may not receive it for some time. Those who do not receive such a certificate should not consider that they are not making the proper progress in their Lodge studies or their National work at home. The selection is not based upon the individual's progress through the AMORC grades nor his worldly and mystical progress through the studies, but upon something entirely apart from these. Eventually every member who has been sincere, loyal, and has come within the scope of the esoteric principle of selection will receive such a certificate. No fees, no material obligations, no donations of any kind, have any bearing upon the selection, nor are any members who are selected required to make any donations or contributions or render any special service unless they desire some of the special courses of study that are announced from time to time.

One of the first courses that has been issued to these members of the Amenhotep Lodge is that dealing with the ancient study of the Kabala. These Kabala lessons were especially prepared for these members from data supplied to us from Egypt, and rewritten in a modern style by a Jewish authority who could explain to our modern Western World understanding the meaning of some of the Jewish characters and terms connected with the ancient Kabala system of study which was wholly Jewish in its symbolism, and wholly esoteric in its application. These special lessons on the Kabala reveal what is true and what is false in regard to the Kabala and the Tarot cards. So much has been written and published in regard to the Kabala in the last five hundred years that is absolutely erroneous, misleading, and useless that it was deemed better to make the special Kabala course issued by the Amenhotep Lodge a form of expose or explanation of what the true and original Kabala symbolism meant in an esoteric sense, and what it did not mean. Only a small portion of the members who have been admitted as affiliated members to the Amenhotep Lodge have taken up this special course dealing with the Kabala, and they are very enthusiastic over the truth that has been revealed to them in this manner. Other courses will be released and announced later on.

As might be expected, some of the conspirators who have been trying to injure the integrity and reputation of the AMORC have heard about this wonderful esoteric organization formed in Egypt, and have been chagrined at the fact that AMORC conceived of such a unique plan and introduced it to Rosicrucians of the Western World. It has apparently aroused a little jealousy

on the part of one or two persons who believed that they were leading authorities in the Rosicrucian field, such as the gentleman from Pennsylvania of whom we have had so much to say in the past years. The result has been a number of severe and bitter criticisms regarding this Amenhotep Lodge, just as there have been severe and bitter criticisms from the same persons regarding our esoteric institution known as the Cathedral of the Soul. In their criticisms they attempt to arouse the suspicion in the minds of some of our members that the Amenhotep Lodge is a plan of deceit and of commercialism, and that it is only a scheme for securing large donations or large sums of money from our members under the idea that the Amenhotep Lodge is one of the old and ancient Egyptian Lodges of Rosicrucianism in Cairo and that our members are being deceived into believing that they are receiving their lectures and souvenir certificates from this ancient lodge in Egypt. All of our members will recall that our official magazine published in 1929 the story of the Egyptian Tour and that in that story it was plainly stated that the Amenhotep Lodge was formed by our American members under the direction of their Imperator and with the assistance of some Egyptian Rosicrucians in Egypt, and that it was a new and original form of organization created by these charter members on February 14, 1929. In every letter going to the members who have received the certificate from Egypt it had been plainly stated that the selection of the names is carried on here in San Jose and that the names selected are sent to Egypt to be included in the esoteric records of the Lodge, and to enable the Archivist in Cairo to mail the souvenir certificate in an impressive little folder. No money is paid by anyone for these souvenirs, and no fees are charged. The folder and souvenir certificate plainly state that the lectures are being prepared by AMORC in San Jose, and will be mailed from San Jose and not from Egypt, for there is no esoteric, physical organization of the Amenhotep Lodge in Egypt with equipment to prepare and mail these lectures to all parts of the world with the extra cost of postage and material that would be involved in such a plan. The whole difficulty lies in the fact that these critics of the AMORC organization have no ability, development, or understanding that would enable them to comprehend the esoteric plan back of the Amenhotep Lodge. They view it entirely from a material, physical point of view, and pretend to see in it a form of commercialism. We are sure that our members, especially those who have been here at our Conventions who have investigated the matter, will see that the whole plan involves an additional cost on the part of AMORC, for which it receives no recompense. The small dona-

tions received from a portion of the members who are taking the special courses of study do not cover the cost of the printed matter, the souvenir certificate, the envelope, and the heavy postage that is required in mailing the souvenir booklet and certificate from Egypt to all parts of North America, nor of the other correspondence that is carried on between the Headquarters in San Jose and the affiliated members of this Lodge. The charter members who helped to form the Lodge in Egypt and who have often spoken at our Conventions regarding the great plan, will assure anyone that the great expense involved in holding the initiation ceremonies in Egypt and the carrying out of the plan of initiation in Luxor, and the other features connected with the formation of this Lodge, were a grand and magnificent contribution on the part of AMORC performed wholly in an unselfish manner.

I hope that this long explanation presented here in the Forum will cover the mooted points raised by some of our members who have been unconsciously influenced by the subtle propaganda on the part of the conspirators, whose whole motive is to sow seeds of unrest in the AMORC organization and belittle each and every one of its good will features.

Our Biographies

Soror Mackett of England slips into the Forum with the suggestion that she would like to see a more or less comprehensive biography of each one of the principal officers of AMORC published in either *The Rosicrucian Digest*, or the *Forum*. She says it would enable the members to get to know these officers better, and to more clearly visualize them. She says, "I do not think that a little hero worship should arise would be very amiss; and it is often a helpful and uplifting sentiment." Speaking personally, I am in the unfortunate position of having to respond to this sort of thing, because I hold the chief position in the administration of the organization, and many of our members, and a great many who are not members and who investigate the organization, have insisted upon knowing something of my past. For that reason a biographical sketch brief in form has appeared in our *Rosicrucian Manual*. But, on the other hand, there are those other descriptions of me and my character and personality which have been so elaborately pictured in phrases of all kinds by our enemies, Mr. Saunders, Mr. Clymer, and a few others. What they have said about me and my past, my present, as well as my tendencies, my nature, and my terrible actions, should give our members enough to think about for the rest of their lives. Undoubtedly, they must come to the conclusion that if one-half of what these persons say about the

Imperator of AMORC is true, he should be where he can no longer carry on any of his present activities. They claim that he is one of the greatest scoundrels that has ever lived, one of the biggest imposters that America has ever seen, one of the most impressive orators that ever swayed entire conventions, juries, and judges, and forced them to think as he wanted them to think; a man that has made fortunes from the gullible public, a man who can paint pictures that look so lifelike that he claims they are photographs; a man who has read every occult book in every library of the world and digested it for use in preparing his lectures; a man that has forced diplomats and government officials here and abroad and in most every country of the world to do his bidding; a man who is without scruples of any kind, heartless, conscienceless, selfish, and egotistical; a man who never had any education and yet is able to sway thousands with the words from his pen or from his lips; a man who can glibly talk on all of the sciences and convince people that he has had college and academic education; a man who can fool governments, or high officials of the government into awarding him a cross of honor, and at the same time be a leader of deceivers and racketeers; a man who makes people love him even while he is defrauding them; a man who was born in America and was not born in America, who was born in Europe and was not born in Europe; a man who is an American citizen and not an American citizen; a man who has been chased out of America, yet fooled the American Government into letting him return; a man who is very old and yet a man who is very young; a man who works from early morning until midnight planning to defraud and deceive everyone, and yet a man who never works at all and just enjoys life on the income he receives from gullible persons. These critics have accused the Imperator of every crime except murder and larceny, but have also hesitated to bring any immorality charges against him because of the danger in proving it. That is the picture that our enemies have painted in the form of a biographical sketch for one of our officers. Surely, that should be enough for any of our members for many years to come.

When we first started our organization work in the years 1909 to 1915, we followed the good old European Rosicrucian customs of adopting Latin names for every one of the officers. Very soon after 1915, however, various newspaper editors, representatives of the government, and others stated that if we attempted to organize our work in America under fictitious names we would be accused of trying to hide our real personalities because of fear of identification. We were frankly told that in America the use of

fictitious names is frowned upon. We wanted to hide all of our identities and personalities just as the principal officers in Europe have done for many centuries. St. Martin was honored and respected as "the unknown philosopher." In nearly every one of the Rosicrucian jurisdictions the Supreme Officer was known as "the unknown chief" or "Imperator of the Interior." So we were forced to allow ourselves to be known, and to have our real names, and a little of our biography published. We do not want any hero worship, nor any personal adoration. In all official, ritualistic, documentary matters the chief officer in this jurisdiction is to be known by and addressed as the Imperator. But in all other matters, and in general correspondence he is just a big brother among the brothers and sisters, not the founder or discoverer or Divine revealer of any thing, but one with them in the unity of our work and principles, ideals, and aspirations. We have stated over and over, and we try to heed to the line that, "He is the greatest among us who serves the most."

Baldness

Let us break the seriousness of our discussions this morning and consider baldness for a few moments. I can see two or three of our Frates here in the Forum sitting in the different corners of the room ducking their heads behind some of the Sorores so that I will not be looking at them while I am talking. But if they happen to look at the back of my head they will see that I am rapidly getting in the same class. A number of our members have written to us asking if we can throw any light on the care of the hair and especially in regard to the prevention of baldness or the falling of hair. This is just as worthy a matter for our consideration as any other pertaining to the health of the body or the health of the skin, but I am sorry to say that we can throw very little light on the subject. Our good Frater Emery of Kansas City tells us some interesting facts on a basis of thirty years observation. But he simply confirms what we can all determine from analyzing a cross-section of human nature in the civilized world.

One observation he makes in regard to baldness is one that I cannot personally agree with, and perhaps some of you may agree with him, and some with me. He says that it has appeared to him that baldness is something that is inherited, and that usually baldheaded persons are those whose parents or grandparents have been baldheaded. Now I have found that this is not a rule at all, and in my own particular case and in the case of my brother living in New York City, we have a tendency toward baldness, and have

had it since our thirtieth year, but my dear old father who is still living, and is visiting here in California this summer, and is of a ripe old age, has a head of grey hair that is marvelous not only in its abundance, excellent quality, and healthy nature, but in its pure silver whiteness that is as magnificent as strands of silver thread. On the other hand, my mother who is here also, and is of an extremely old age, is in possession of an abundance of grey hair. So my brother and I did not inherit our tendency toward baldness, and we have pictures of our grandfather and grandmother at a very old age who have an abundance of hair also. Science claims that baldness is due to a disease of the skin, or of that part of the skin where the hair finds its real growth and vitality. Regardless of what may be the real cause of baldness, a few of our members have discovered a means of encouraging the growth of hair on the top of the head when the first signs of baldness have started, or when the bald spot has become quite large and only covered with a very fine, short growth that is almost invisible. By sitting in the sun and allowing the top of the scalp to become very warm, and massaging it at the same time with the fingertips, the irritation has caused the blood to circulate and help the growth of hair. But the best thing in connection with the use of any "remedy" is that tried by a number of our members. It consists of rubbing on the top of the head or on the places where there is a tendency toward baldness, a little capsicum vaseline which can be secured in any drug-store. If a little of this is rubbed around on the skin with the fingertips and allowed to remain over night or during the day burning the skin with its gentle heat and thus irritating the skin and causing circulation, it appears to cause the hair to grow again, and the fine invisible hairs to become stronger. The whole principle seems to be of causing an irritation that brings the blood flowing very freely to the skin where the hair grows, and thus reviving any roots of hair that may be there or perhaps causing some of the cells to form new ones. Treatment with capsicum vaseline for a month will show very unusual results. If any of our members try this and wish to report the results, I shall be glad to hear about it later on.

At the same time a warning should be given against so-called hair growers and treatment preparations that are advertised. The Consumers Magazine or bulletin indicates that most of these are made of ordinary combinations of remedies that have been tried for years and years, and found absolutely worthless. Many of them do not even contain good preparations, but put all of their expense into fancy bottles, attractive labels, and costly advertising along with catching names,

or alluring titles for their preparations. Some so-called hair tonics cause the scalp to become dry and itchy, and even produce dandruff, and these conditions are destructive to the development of hair, instead of helpful. Also the violet ray machines do not seem to agitate or irritate the scalp in the same way the capsicum vaseline does, despite the feeling of warmth. The vaseline will cause a very great deal of heat and burning, and may also feel uncomfortable for the first eight or ten minutes, whereas the violet ray machines are neither warming nor are they pure violet ray, but merely imitations that have no effect one way or the other for any conditions of the skin or body.

Good Things of Life

Speaking of buying preparations and the use of remedies to help various conditions in life, physical, material, or otherwise, we want to say again to our Forum members as we have said so often about advertised products. The best things in life are the most expensive, and the most expensive ones are the only ones that are worthwhile. Of course, the term "expensive" is a relative one. What is expensive for one person may not be expensive for another. It is far better for a person in very nominal circumstances to have only a few things that are good, than a number of things that are cheap and worthless. In buying any remedy, preparation, or utility for the personal self or for the home or for business, it is always better to secure that which is the very best, or nearly so, rather than something what is very reasonable in price.

Now every preparation, remedy, or utility that is widely and bombastically advertised through long and expensive radio programs and big pages of advertising in the newspaper or a large amount of circular matter, should be scrutinized very carefully. Very often the largest portion of the cost of such articles is devoted to the advertising rather than to the product. I know as an actual fact that there are some bottles of expensive perfume being sold in America today for twenty dollars for a two and one-half ounce bottle. That same perfume I have bought with Soror Lewis in Grasse, in the Maritime-Alps, and we have paid only one or two dollars for two and one-half ounces. Investigation has shown us that when you pay twenty dollars for this perfume in New York, or anywhere in the United States, you are paying first of all about one dollar and sixty cents for the actual perfume, you are paying almost two dollars and fifty cents for the glass bottle and label, and another dollar and seventy-five cents for the fancy silk or velvet box in which the bottle rests. You are paying about a dollar for custom duty for importation of the

perfume, but you are paying seven dollars for newspaper and magazine advertising. The remainder goes for profit divided between the importer, the distributor, and the retailer of the perfume. There are other perfumes on the market just as good as these expensive ones that are in plain bottles and plain cases, and which are not so expensively advertised in order to create a fictitious reputation and imaginary quality. These other perfumes would sell for two or three dollars, or certainly not over five dollars for two and one-half ounces. But speaking of perfumes, I have in mind such an excellent one as that called Jickey which is made in Europe, and is the most pleasing, alluring, and socially correct perfume that anyone could use. It can be found in bulk in nearly every one of the American or North American drug stores, and you can buy a dram or a half-ounce if you please. Only beware if you follow my advice, and make sure that the bottle that they take your perfume from is a bottle of the imported Jickey, and not the domestic imitation.

Among soaps, for instance, there is a widespread tendency to overexaggerate the nature and quality of soaps, and to make you pay for heavy advertising and fancy labels and wrappings. I know of one soap that sells for thirty-five cents, and is supposed to be the cleanest and finest soap made of olive oil, and it has no olive oil in it, and is made by a soap factory that makes cheap soaps. The advertised soap is good and of fair quality, but not worth over five cents a cake. Women are paying thirty-five cents in order to compensate for the costly advertising. If you want real, pure soap that is tasteless, odorless, and colorless, and clean and pure enough to even eat, and to put on a baby's skin, or to put on an open wound without any danger, go to any large drugstore and ask for a cake of Physicians and Surgeons Soap. Nearly every drugstore or pharmacy has it, for it is one of the first kinds of soap that every good pharmacy carries. It will be found hidden away in one of the bottom drawers of the store counter. It is never advertised, and is sold only by recommendation. It has a very simple, plain, unpretentious wrapper, and therefore no money is wasted in advertising or fancy packages. It is a square cake, pure white in color, and gives a wonderful lather, and is used by the best physicians for real cleanliness. It is not an antiseptic and does not claim to be, but it is absolutely pure and gives wonderful service where the skin and conditions of the flesh should be protected. It generally sells for three cakes for twenty-five cents. If that soap were to be advertised as a popular brand, they would have to double or triple the sale price of it.

And speaking of household utilities which are the best even though the more costly, there is, for instance, the Electro-Lux vacuum cleaner for cleaning rugs, carpets, draperies, upholstering, walls, automobiles, clothing, and other things. It is undoubtedly the finest, most perfectly constructed and convenient vacuum cleaner ever made. It does not do a lot of wild advertising. It costs a little more than some other vacuum cleaners, but it has more power in its suction, more convenience in its use, and a dozen more features to it than any other vacuum cleaner ever manufactured or sold. When you see a home with such a vacuum cleaner in it, you know that the home is clean, and the people who operate the home are good judges of quality.

I do not know just how we came to get into this discussion of household utilities and perfumes and soaps as a result of discussing baldness, but perhaps some of our members will benefit by my comments, and I need only assure them that I have no financial interest in the soap industry, perfume industry, or in the manufacture and sale of vacuum cleaners.

Intuition

One of our good Sorores living in Massachusetts presents to the Forum this afternoon two questions that are highly interesting and worthy of discussion. Before we enter into the discussion in which each one of you present here can tell us of your own experiences, let me answer her questions and lay a foundation for the discussions.

The first question is whether a little child should be guided by its intuition, and whether the "still small voice" in a child is a safe guide for a child.

Here we are face to face with an interesting matter. At what age does the still small voice of conscience or Cosmic Consciousness begin to manifest in the human being? If this still small voice is the voice of the soul and its wisdom is the divine wisdom of the soul, and if the soul comes into the body of an infant fully endowed with all of its intelligence, wisdom, and desires to express itself in goodness and love, then even the newborn babe is possessed inwardly of an intelligence and understanding, a power, a "voice" that should guide it in all of its thinking and acting from the very first hour of its life in the body to the very last hour. But why is it that children are so helpless and so apt to err, and so incapable of judging between not only the right and the wrong, but that which is dangerous and that which is wise? Why do they walk to the edge of a roof and in sublime ignorance walk off into space, and fall to the ground bruised? Why do

they walk to the fireplace and innocently put their hands into the fire and suffer injury? Why do they do thousands of things that this inner voice might warn them against doing, and thus save them physical and mental anguish and save the parents great sorrow and cost. It cannot be that the still small voice within them is an infant also, because we cannot comprehend the soul entering the child as being imperfect or incompetent at any time. Our only explanation and answer lies in the possibility and very great probability that in a child or in every human being up to a certain age, certain psychic centers or certain functionings of intelligence and consciousness that permit the exchange of impressions from the inner self to the outer self are not fully developed or awakened. On the other hand, we do have evidence that children at a very early age begin to show a realization of psychic impressions of certain kinds. And we are warranted, therefore, in believing that certain psychic centers develop earlier in children while other psychic centers await the age of puberty, and others await for slightly middle age before functioning in a normal manner. But in the meantime, if the education and training of the child is such that it is taught by example, by argument, or otherwise to ignore and negate the impressions that arise from within, or the impressions that are created through psychic centers, the child will not develop and awaken those psychic centers in a normal manner, but will permit them to remain dormant or perhaps force them to remain dormant and inactive until later in life when either through a special course of training such as AMORC offers, or through experiences in life, some of these psychic faculties are realized and appreciated and developed or quickened into some degree of functioning. For this reason the still small voice within may find it impossible in the early life of a child to make itself understood, or to translate itself to the outer, objective consciousness. It must be realized that with all of us here, young or old, the messages of the still small voice, and the urges of intuition, and the impressions from the psychic centers are not appreciated by our objective consciousness until they are translated or transmuted into objective form. It is the objective, outer consciousness of man that must act upon these urges and actions, and be guided by the still small voice if the wisdom of the soul is to have any effect on our material affairs or our outer physical body. So we may probably reason that in every child the still small voice—the voice of intuition—and the impression of certain psychic centers just beginning to develop, are as strong as in an adult, but the outer consciousness of the child cannot appreciate them, understand them, or act upon them. We

know that while the soul within the infant is fully developed at birth and needs no further development, and can have no further development than the perfection which it has, the outer objective consciousness of the child functioning through its brain is born in ignorance, untrained, undeveloped, and must gradually unfold itself through guidance, instruction, and experience. Therefore, the intuition of the child, no matter how perfect it may be, can have no conscious effect upon the child, or in other words, it cannot be consciously realized and acted upon until the outer objective consciousness has been developed to a point where it will listen to and comprehend what intuition and psychic impressions want to express.

We see in many children marvelous examples of the realization of intuition and psychic impressions. The ideal child, raised in a family environment and under instruction and guidance which does not negate, belittle, and restrain the expressions of the inner self, develops normally the various psychic faculties, and especially the functioning of the intuition and the still small voice within. We know of hundreds of incidents where children have been suddenly and almost miraculously warned of the dangers of the steps they are about to take, or things they are about to do, by some peculiar impression which they could not adequately express through their undeveloped objective consciousness. As an example, I know of a case with one of my own children, my youngest son, who when but two years of age was inclined one evening to approach an open grate fire in a room where he was all alone, and to throw some wood upon it. After having caused the fire to become very large with its flames shooting boldly out toward the room, he approached it again with a lot of paper and pieces of wood in his hands, and with a small bathrobe upon him that was highly inflammable. He told us in his own childish way a few months later that as he approached the fire and threw the pieces of paper and wood on it, while it was at its height, a hand or part of an arm and hand raised out of space through the fireplace and reached out and pushed him back and held him back until we returned to the room. His description was a perfect picture of a psychic vision, accompanied by a psychic power that has manifested itself in many ways, and many times in the lives of adults. If his parents had laughed at the idea of a hand reaching out of space, and of an invisible power holding him away from the fire, and told him that it was an imaginary thing despite the fact that it probably saved his life, it would have blinded him to many future visions and would have closed his heart and conscious-

ness to many future impressions of a psychic nature.

When we stop to realize, however, how boldly and wilfully innocent children will ignore the warnings of parents and turn about and do the very things that they have just been forbidden to do, or have just had explained to them as dangerous, we can easily understand how in early childhood they may wilfully disobey any psychic or intuitive impression that may come to them until they learn from experience that their own will power is not superior to that which seems to want to guide them. It is only when a child learns that its will must be subservient to the will of the parents or guardians, or learns that its opinions are unsafe in the face of contrary opinions in life, that a child learns to be obedient and protects itself by listening to the advice given.

The next question asked by our Soror is whether intuition is in itself a wholly dependable thing at all times, and how we are to determine what impression may be the result of intuition, and what may be the result of some unconscious reasoning or principle of faith of our own.

She calls our attention to an interesting analogy. She says that Jesus who believed that He was being guided and instructed in a Divine manner by His father, the God of all, held the conviction based upon His impressions that the drinking of wine in certain circumstances and on various occasions was perfectly proper, but that polygamy was improper and immoral. On the other hand, Mohammed who also believed that he was being guided and instructed by Divine intuition and revelation, held to the belief that polygamy was perfectly proper, while the tasting of wine at any time and under any conditions was a sin. Now if both of these men believed in intuition and inner or Cosmic revelation and yet held opposite opinions based upon such inner impressions or Divine intuition, could we judge which of these two great thinkers was correct, or how could they themselves determine that what they received in their minds was absolutely correct? The question is a difficult one to answer. We who live in Christian lands and who are more than naturally inclined to accept the Christian doctrines as correct, and viewing moral and social and civic matters from our Western World experiences, would say that the impressions which Jesus believed were Divinely revealed to Him and were actually correct, while Mohammed was incorrect in his beliefs. But if we were to live in Mohammedan countries and become accustomed to the Oriental view-point of life, we would soon find that our faith in some of the Mohammedan teachings was rapidly becoming fixed, and we would hesitate to question the correctness of Mo-

hammed's point of view. And if we of the Western World had been born in the Orient, and had been raised in the Mohammedan religion, we would be as absolutely sure of the Mohammedan point of view as we are of the Christian point of view. How, then, can mankind generally determine which of the many intuitive impressions or revelations given to man are reliable and correct for all parts of the world? It is not a matter for me to decide. It would be presumptuous on the one hand, and unfair on the other hand for me to say that what Jesus said about the drinking of wine and about marriage was absolutely correct, because there are even Christians who disagree with the idea about the drinking of wine, and there are followers of the Christian doctrines who nevertheless believe in polygamy, or have had a tendency to practice it.

One thing is certain, that each one of us as we develop and become more experienced in our analysis and application of the intuitive impressions that come to us, gradually learn how to determine which of our impressions are from Divine sources, and which are the result of material and worldly reasoning on the part of our objective consciousness. Until we learn to determine in this way, our only safe guide is to try to follow those impressions and intuitive suggestions which our better sense will tell us contribute to the protection of ourselves, the elevation of our spiritual and worldly understanding, and the enjoyment of life by others without doing harm to anyone.

There naturally comes a time to each student on the path when with all of the psychic centers functioning to some degree, and the faculty of intuition having demonstrated its ability and integrity on many occasions, he is ready and willing to believe and follow what the inner self may tell us to do. It is then that we become successful in any and all walks of life.

Unusual Babies

A number of our members have called our attention to the report published in newspapers recently regarding a child that lived for a short length of time without any brain. Freaks and monstrosities in human form have occurred throughout the ages and probably will continue to occur as long as man lives the fast, wild, uncultivated life that he lives in various places at various times, and as long as man supports some of the foolish habits and customs that are more or less universal.

A child living without a brain clearly proves that the brain is not essential to actual vitality. Just how much consciousness there is in the body of a brainless child is difficult to tell, but there were certain actions and reactions in this infant's

body that indicate that the brain is not necessarily an exclusive seat of consciousness nor intelligence. That such a child does not live long is easily understandable, when we realize that certain mechanical activities in the body necessary to the maintenance of health and life are controlled by the brain, and if these are allowed to become dormant or do not carry out their actions systematically and regularly, the health of the body is sure to break down and transition is inevitable in a very short time.

Another interesting baby case is that of the one exhibited at the exposition in San Diego, California, at the present time. Visitors are shown in the science building the body of a colored infant preserved in liquids in a jar. The child lived but a few months, and was a monstrosity, inasmuch as it had two heads, each complete and with two spinal cords running down into the one body. Here we have a real psychological problem that would be interesting to study if such a person could live and develop intelligence to an age where it could answer our questions. Did both of these brains in the one body have the same idea at the same time? Did the two brains coordinate in their thinking, and in their impulses of action? Suppose that one brain desired that the body should sit down, and the other brain desired that the body should walk? Which of the two ideas would become law to the body and what would the body do? Suppose in other things the two brains disagreed in tastes or likes? Which of the brains would have dominating control and would give in to the other? Certainly in theory at least it would seem that a child with two brains would be in constant conflict of opposing or different brains.

On the other hand, in such a case the duality of brains as organs might be overcome by some connecting link that would make the two brains function as one. All of this is purely speculative, however, and affords us much food for thought.

Speaking of monstrosities, however, let us call attention to the fact that while mention is made of each and every unusual form of human body that is born, there is only one monstrosity out of every thousand or more children born, and we hear little about the perfect children that are born hourly throughout North America. But a child born with six fingers, six toes, no ears, or peculiar eyes or lips, or in some other way deformed, is advertised, photographed, and talked about for days, weeks, and months, while the thousands of perfect children born on the same day are left unknown so far as popular attention is concerned.

The death rate and the rate of abnormalities at birth among children has been reduced to such a low percentage in recent years that it is practi-

cally ignored except as a study to science. Every mother has a right to feel that her child will be born in perfect or nearly perfect conditions, and if she has lived the proper life and the father has lived properly there is very little likelihood of anything being otherwise than as God originally intended all human beings to be.

Brisbane and Lemuria

During the latter part of August many newspapers throughout the United States which carry the column headed "Today," edited by Arthur Brisbane, attracted the attention of our members because of several headlines in that column pertaining to ancient Lemuria and the Rosicrucian mountain. In this article dated from McCloud, California, August 24, Mr. Brisbane describes his impressions of Mt. Shasta and calls it the Rosicrucian mountain. Then he tells of the strange stories that have been told about Lemuria and its mystical citizens. Those of our members who have read the article have written us a great many letters asking us to comment on the fact that Mr. Brisbane made many errors in his comments, and seemed to be laboring under false impressions regarding the Rosicrucians, their teachings, and ideas about Lemuria, and Mt. Shasta. May we say in all fairness to Mr. Brisbane and his unusually intelligent column that Mr. Brisbane had not read our book dealing with Lemuria just prior to writing his article, and he was not attempting to comment in a sarcastic manner regarding the Rosicrucians. While on his way through California and approaching the district of Mt. Shasta, he came in contact with a few persons who attempted to tell him what the Rosicrucians had said about Mt. Shasta, and its strange people, and the stories as repeated to Mr. Brisbane were so distorted and so much in error that we cannot be surprised that his comments in his article contain some of these errors and erroneous impressions. Mr. Brisbane would not knowingly do an injury to any organization or its people through his comments. It simply proves that persons outside of our organization can read one of our books in the library and get erroneous impressions and then repeat them in a manner to exaggerate the errors and create an entirely false picture in the mind of someone else.

How Do You Read?

This causes me to ask our members how they read anything or everything that interests them. From letters we receive daily it is quite apparent that even among our members there are persons who read books, newspaper items, and other things so hurriedly that they never get a true and

correct impression of what is concealed in the words. It is not to be wondered at that there is so much confusion in thought and action among people of the world when we stop and realize how little attention people give to securing the truth and making sure of their facts from the matter they read. We have members and friends who read articles in our Rosicrucian Digest and Forum magazines, and misquote them solely because they have read the articles so hurriedly that they missed a word here and there that completely changed the sense of the matter. Many, many months after we announced the transition of our late beloved Grand Master, Charles Dana Dean, we received letters addressed to him, and even telegrams requesting his services. On many occasions we have published little boxes or special information in the Digest calling the attention of our members to certain important matters, and months later found that either these special notices had been overlooked or wrongly read. The same is true regarding many of our lessons and lectures and our books. Many members have written to us asking if the Emperor will work out a chart of cycles for their life and business affairs simply because they never read through the book "Self Mastery and Fate With Cycles of Life" to the last part and noted in the concluding paragraphs the statement that the Emperor cannot and will not take the time to prepare individual cycle charts for members or persons who read or buy the book.

The War in Ethiopia

Today (Tuesday, September 3), the newspapers are filled with statements regarding a probable war in Ethiopia between the people of that country and those of Italy. Knowing how the American and European papers exaggerate and elaborate and erroneously present all facts pertaining to possible wars and national affairs, we can easily discount ninety per cent of the frightening possibilities that are outlined in the daily papers, but even allowing for such exaggerations, it is very apparent that there is going to be some little disturbance on the African continent before many moons have passed. At the present moment we have not abandoned our plans for a trip to Egypt in February and March of 1936, and we are going ahead just as though no war were threatening. It may be that before the next issue of the *Forum* magazine is printed, or the next issue of *The Rosicrucian Digest* is set in type, we will have to write and publish another article concerning our plans for such a trip, but at the present moment we are holding fast to our former convictions that there will be no need for such cancellation.

But following out my comments above regarding the manner in which persons read printed matter, I want to say that we have received a number of letters from members asking us how we are going to face our prediction that there would be "no wars" as stated in our leaflet "1935 and Surprise," if war does take place in Ethiopia. Now, may I say to all of our members, and especially to those who have written such queries to us, that so far all of our prophesies and predictions in that leaflet have been fulfilled. Ever since December of 1934 there have been rumors of wars in Europe, and on at least five occasions all of the newspapers predicted inevitable and immediate war in Europe during the early part of 1935. Some days it seemed that a war would occur within a few days. There was the threatened war regarding the Saar, and the war with Greece, and a number of others. In each and every case, however, the Premier of Italy and the other diplomats of Europe united in a discussion of their problems and concluded the discussion with a declaration for peace, and the war was averted at what seemed to be the very last minute. The present situation and newspaper excitement regarding the possibility of war between Italy and Ethiopia is not featured in the newspapers to any greater extent than was the possible war in the Saar, and in other places some months ago. But even if war should start in Ethiopia, it will not be a direct contradiction of what we said in the leaflet. Our survey of international affairs was related exclusively to Europe and North America, and not to the whole world. We did not predict that there would be "no war anywhere in the world," for such a prediction would be foolish in the face of the fact that there is hardly a month that passes that there is not some war, or some kind of war in some part of the world. We were referring to the countries of England, France, Italy, Germany, Holland, Belgium, Switzerland, and their relationships, and the possibility of war between them. We believe today that the general tendencies of the cycles of human activity, which are the basis for our yearly leaflets, will be carried out even if there is a war in Africa between the Italians and Ethiopians, for more than likely such a war will be concentrated in and around Ethiopia on the continent of Africa, and not in Europe, and will not disturb many of the peaceful and constructive activities being carried on in Europe. I do not know of any student of human affairs and national affairs who would venture to make a prediction that there would be more than one month at any time in the future when there would not be some war of some kind in Asia or Africa. Most of these wars are purely local affairs, and are seldom

mentioned in the newspapers, and never with the large headlines that are now being used.

The attempt to involve Great Britain, France, Germany, and the United States in a new world war is purely a political, mercenary scheme on the part of politicians and those engaged in the manufacture of ammunitions and other war material. It is as logical for these persons to try to create wars and arouse enmities and arguments and confusion as it is for the manufacturers of ice to pray for warm weather, or for the window glazier to welcome the season when young people play baseball on the street or in the yards where window-panes can be broken. It would be a profitable business for the glaziers to do as Charlie Chaplin did in one of his comedies and give out free baseballs to the young people when the glazing business is poor. In the same manner it has proven to be profitable to the manufacturers of ammunitions and war supplies to foster disagreements and arguments and unpleasant situations that may lead to war. It is their business to do so, and it is our business to see that they do not succeed as greatly in the future as they have in the past.

Rosicrucians and War

Naturally, Rosicrucians do not believe in war, nor in any of the principles and ideas that lead to war. The Rosicrucian believes that if all thinking men and women could understand alike and think alike, war would become an impossibility. Our members in Great Britain and in North America, like our members in Germany, France, Italy, and elsewhere are anxious to see war prevented, and the idea of war completely eliminated from the human consciousness. Each Rosicrucian would go far out of his way to prevent getting into war or participating in any war, but every Rosicrucian will be loyal to his country and will do his bit of duty as he understands it, if he finds his country in jeopardy or the best interests and integrity of his country at stake in any situation. The Order does not attempt to dictate how its members should act in such situations, and each individual must make his own Karma, and must at the same time participate in the Karma of his country. Loyalty to the country is second to loyalty to God and all human interests. This does not afford any opportunity for any individual to become a hypocritical conscientious objector, nor to refuse to render to his country that aid and support which his country needs. War is wrong, and always will be wrong, but as an evil and an error it is not as great as the attitude of an individual in refusing to do his part in protecting his country and allowing others to do it for him, and to bear all of the suffering and all

of the expense while he wraps himself in a robe of peace and isolates himself for the time being from his obligations and duties.

War is becoming less and less popular in the minds of civilized human beings, and the time is not far distant with the remarkable occurrences of 1935 when the nations came together many times and settled their disputes in Europe with arbitration, when this will be a very common practice and considered the only reasonable and sensible method of settling disputes and arguments of any kind.

But our members should carefully read what we have said about the 1935 conditions before they write to us and ask us to explain what they think are inconsistencies in our statements and predictions.

"Doctor" Clymer Again

Regardless of the fact that some of our members say we are paying entirely too much attention to "Doctor" Clymer and his attacks upon AMORC, nevertheless, we are going to continue giving publicity to everything he says and does. He has developed the peculiar idea that AMORC is afraid of his criticisms and that we will go to great length to prevent our members and our friends from reading or learning about his attacks. So far as actual effect upon our organization is concerned his vilification of AMORC and its officers has amounted to absolutely nothing. In that time his organization that he proclaims to be the only real Rosicrucian fraternity in America has grown smaller and smaller and the AMORC has grown so large that now he feels that instead of attacking a creature of his own size he is shooting little pebbles against a huge wall. However, there are certain individuals in America who have foolishly followed his criticisms without ever attempting to hear the other side of the story, and that is why the National Defense Committee of the members at large authorized the recent pamphlet answering some of Mr. Clymer's ridiculous criticisms. The purpose of this book was not so much to defend the organization—for after all it needs no defense in such matters—as to reveal the stupidity on the one hand and the maliciousness on the other hand of the man who is conducting these attacks and aiding the five or six conspirators with ammunition to injure the integrity of AMORC.

In the first issue of our magazine called *The Rosicrucian Digest* there was an editorial announcement that the Digest as an international publication representing the spirit of true Rosicrucianism throughout the world, would be a militant one, and that we would fight the forces

of darkness with just as much strength as we would proclaim the activities and goodness of the forces of light. We have no apology to make, therefore, for the space we give from time to time in militantly exposing the enemies of light, defending the integrity of our organization.

If any of our members—or their friends—who have heard the Clymer criticisms of AMORC have not received or read the new pamphlet issued by the Membership Defense Committee answering all of Mr. Clymer's false charges, a copy should be sent for at once. Such persons should write to the Supreme Secretary of AMORC, San Jose, California, and ask for a copy of *White Book D*, and if any of our members have not seen Mr. Clymer's ridiculous statements, they should make inquiry or read this *White Book D* and learn about them. Letters are coming to us from all parts of North America saying that "the more they read of such criticisms that are so self-evidently false, the more they realize the greatness of AMORC, and its good work, and the more they appreciate the fact that AMORC must be seriously affecting the forces of darkness or such forces would not have to resort to such falsehoods to prevent the great growth and interest in the AMORC work."

Clymer's New Threat

It may be interesting to all of the members who were here at the Convention this past summer, and who examined all of Clymer's charges and expressed their resentment at such falsehoods, to know that Mr. Clymer has now written us a letter containing a very ridiculous threat. He learned that the Convention voted upon the issuance of a book defending AMORC, and feeling that the booklet might contain some criticisms of himself or his false and malicious statements, he writes and says that if AMORC dares to say anything critical about him, he will come forth with some new attacks upon the Emperor of AMORC in the form of copies of a letter supposed to have been written by the Emperor and addressed to a man by the name of Skinner in California in the year 1918. In other words, Mr. Clymer threatened us with the publication of some photostatic copies of a letter supposed to be of a scandalous nature and written by the Emperor. This made us smile because this letter has been put in circulation for many years by Mr. Saunders, one of the conspirators, and by one or two of his co-workers, and I think that it has had as much circulation as any letter of any kind ever written by any persons of prominence. The strange part about it is that the original of this so-called Skinner letter has never been shown to anyone, and nothing but

photographs of the letter are put in circulation. The second interesting point is that the letter itself does not contain any words, phrases, or ideas, that are scandalous, critical, or injurious to any person's reputation. But those who use the photographs of the letter accompany them with an interpretation of what they think the letter means, and thus they try to turn the purported letter into libelous matter. The third interesting point is that Mr. Clymer evidently does not know that these photostatic copies were once used in the year 1918 to attempt to blackmail the Emperor, and the two persons involved in the scheme were caught redhanded by several of our members in New York, and by our beloved Master Marie Clemens of Boston, Massachusetts, who very accidentally (!) opened a door of a large room in New York City, and entered into the presence of the blackmailers just at the moment they were making their demands for money and other considerations in exchange for the burning of the so-called Skinner letter. Investigation was immediately made by the members of the New York Lodge headed by Dr. Frank Schanne, and after securing the evidence against the blackmailers, the entire New York membership voted their confidence in the Emperor and condemnation of the blackmailing scheme. Thereafter the letter was put in evidence in a court hearing and an investigation made at the request of the Emperor, and the whole affair is now a matter of history in the archives of several officials of unquestionable integrity. Mr. Clymer's threat, therefore, to revive this blackmailing letter and give it additional publicity if AMORC does not remain silent, plainly indicates to what lengths these conspirators will go to carry out their destructive plan. I am sure that Dr. Clymer does not know the real history of the Skinner letter. I do not say this out of any consideration for any scruples he may have in this regard, but because he is so ignorant of the past history of AMORC and of everything else Rosicrucian that he is constantly entangling himself in a web out of which he can never hope to escape. A man who will deliberately misquote the paragraphs from an eminent book in order to maliciously prove a false statement made by himself, and who will manufacture evidence to support his contentions, and will publish facts that he knows are untrue, and which he could discover were untrue by a very short and convenient investigation, is apt to do almost anything.

So far as I, personally, am concerned, I would not care if the two or three pages of the so-called Skinner letter were published in full in every newspaper of the country so long as the motive back of its publication was explained at the

same time. I never saw the letter until the blackmailers held it before me and demanded their price in 1918, and I do not know where it originated and care less. I am not going to take one minute's time to defend either my character or my past life in any detail, but when our conspiring enemies have to resort to personal attack with a letter that was used in a blackmailing scheme, then it is pretty good proof that they are not able to find anything wrong with AMORC itself, or with the real lives of its officers.

Warning of Transition

A number of our members in the higher degrees, and especially those who are studying the supplementary lectures that come beyond the Ninth Degree Temple work, have called my attention to the fact that it has been stated in some of these higher monographs that those who are near transition will have some sort of warning or intimation that will enable them to prepare themselves or prepare certain things for that event. The question then is asked, did Frater Marx, our Grand Councilor in Philadelphia, receive such warning? First, let me say that every mystic on the path who reaches a certain degree of unfoldment and development, and whose psychic centers are becoming gradually attuned, becomes very sensitive to Cosmic impressions. He feels daily certain intuitive impressions or suggestions which at the beginning of these experiences puzzle him until he learns how to interpret and follow them.

In the case of Frater Marx this was especially true. He not only prepared the speech that he was going to make at the Convention, but told others of it and gave a copy of it to another member so that if anything happened the speech would be given even if he were not present at the Convention. Secondly, he wrote to all of us advising us that anticipating something might happen he had taken out some new life insurance and made arrangements for the disposition of all of his worldly belongings, and told us what he had done so that we would be familiar with what procedure to follow in case of any sudden change in his worldly affairs. In the third place, he made a number of remarks to various members in the East that intimated that he rather expected something would occur. Naturally, he made these statements only to those who would be involved in looking after his affairs or those who could assist in various ways in taking care of his affairs.

Certainly, he must have anticipated that his wife would pass through transition at practically the same time as himself because in making his plans for the disposition of certain secret papers, books, and other things in his possession and con-

nected with our organization and others, he did not arrange to have his wife look after these things, but those outside of his family. This is wholly contrary to his general attitude, which was one of leaving many matters in the hands of his wife in whose competency he had absolute faith. The fact that her transition occurred three days after his own and that she never gained consciousness sufficiently to be able to give any advice, and was never aware of his transition having occurred, indicates a better understanding of the situation on the part of Frater Marx than many realize.

Our members in Canada, for instance, will recall the event of the sudden passing of the Master of the Vancouver Lodge, Frater Wallace Gordon. He was delivering a very beautiful spiritual lecture, wearing a robe and standing in the East of the Temple when suddenly he surprised all of those present by concluding his talk with the words, "This is my last message to you, and I hope that you will remember it as long as you live," and other words to the same effect. A few moments after saying this, he suddenly made a gesture that indicated that a sharp pain was felt by him, and a few minutes after that he fell to the floor more or less unconscious, and within seven minutes had passed through transition, but not without asking that his official robe and the gold Rosy Cross jewel be left upon his body, and a prayer said by all of them standing around him in the center of the sanctum of the temple. It was found afterwards that the lecture he was giving had been written by him, and that he had been reading from it, and the last page of his written lecture contained the very prophetic words he had used. This proved that he knew three days previously when he wrote that special lecture that something unusual was about to occur, and that although he had almost a year before him as Master of the Temple, his last lecture or message to them would be given on this Sunday evening. We have had many such evidences of a forewarning, but we know in how many hundreds of instances members who are warned intuitively and psychically of coming events that are of a very unusual nature discard the prediction or warning, and pay no attention to them. This is because they think that the predicted event is impossible because of its unusual nature whether it relates to transition or some other events of life that allow their reasoning brain—the objective mind—to argue the matter and to put forth its own wrong conclusion. It is only when we learn to stop and listen and obey, and not permit the objective reasoning powers to put forth their foolish arguments, that we benefit by our developed faculties of intuition and Cosmic contact.

The Terror of the Threshold

One of our members living in Corning, New York, has submitted two questions to the Forum. The first deals with the Terror of the Threshold. He says he would like to know what is meant by this term, and where he can get more information about it. In the elaborate temple initiations of the First Degree, the phrase Terror of the Threshold occurs quite often. But it also occurs in many other writings and lessons contained in the Rosicrucian work. Its companion phrase is, "Crossing the Threshold." The term Terror of the Threshold represents that principle of temptation toward the wrong way or toward evil, or the lack of goodness which awaits us at every threshold of the consciousness and of the processes of thinking. It represents the warning that we should ever have in mind when planning to do something whereby we step from one path to another, from one line of action to another, from one thought to another, reminding us that the temptation toward evil is ever present, and that in going from one chamber to another in our daily affairs of action and thinking, and in crossing the threshold, we should be mindful of the fact that in one direction lies light, and in the other direction lies darkness, and that if we will stop and listen to the still small voice within, or the voice of conscience, or the Cosmic urge, we will be guided at the threshold into the right direction, or stayed in our movements, and not cross the threshold at all. As members advance in the higher esoteric work of the organization, they become quite accustomed to pause at every threshold of the mind and every threshold of life, generally remembering that the Terror of the Threshold is there, and that if we pause for a moment we will receive the right instructions. It becomes one of the most dependable guides in the life of every mystic, and he finds that the Cosmic and the voice within are ready to give him the proper instructions and guidance if he but pauses on the threshold and thinks.

The Essenes

The second question asked by the Frater who asked the foregoing one is where he can find some work on the life of the Essenes. Much has been written in parts of various ancient books touching upon the life of the Essenes, and we regret to say that some of these references are rather contradictory at times, indicating that the authors were either deceived in their source of information, or attempted to give an opinion of what the Essenes were from mere casual remarks that they have found. In our book dealing with the mystical life of Jesus, we touch upon the life

of these Essenes, and in some of the best encyclopedias there will be found something dealing with them, but we cannot refer to any one book that contains a good story of their life, or of their teachings or principles, and which book can be found in the average library or bookstore.

The few that do contain anything real definite about the Essenes are so rare, and so scarce that we could not hope that any of our members would ever find them without great difficulty.

Anti-Vivisection

Some little time ago we had a discussion here in our Forum regarding anti-vivisection. From time to time some of our members take us to task as an organization for not supporting the anti-vivisection movement, or at least the anti-vivisection contentions. Over and over again we have said that the AMORC is not a reform movement in regard to anything other than the personal, intimate affairs of human life, or those things which affect human life, and that in seeking to bring about the great changes in civilization, and in the affairs of human life, we seek to bring them about by evolution, and not by revolution, by inner development rather than by legislation. Despite the fact that, personally, I abhor ninety per cent of the drinking habits on the part of the American people, and most of the people throughout the world, and believe that the public and widespread sale of liquor is a crime, and despite the fact that the majority of our officers, if not all of them here, feel the same way, and most of the members and officers of our organization throughout the world feel the same way, still we do not publish or say anything in advocacy of prohibition, nor become part of the anti-liquor movement. We all heartily condemn the use of narcotics even to a great extent in hospitals and the private practice of medicine, but nevertheless we have not published any great amount of matter one way or the other regarding narcotics, except what we say in our lectures in a general way about any and all destructive habits. We have not joined and become a part of the anti-communist movements throughout the world, and feel we do not need to urge our members to be loyal patriots because ninety-nine and nine-tenths of them are naturally that way, or will become that way through their inner development. We are all against war, but we do not join any anti-war propaganda because it might be mistaken as unpatriotic, and we believe that through the gradual evolution of individuals in regard to the higher and better things of life, we will gradually help to eliminate war.

Now let me say what might sound like a contradiction in the face of what I have said here-

tofore regarding anti-vivisection. I do believe that the promiscuous, unnecessary, or too liberal use of animals, their bodies, or parts of their bodies, their blood system, nervous system, faculties, or organs for experimental purposes in connection with medicine, surgery, and other scientific subjects is something that should be stopped or very carefully regulated. But despite this belief on my part I say that I know that much good has come out of such scientific experiments when properly done, as it has been in many cases, and when it was either a question of using the body of a small animal or the body of an infant or adult human. To condemn all vivisection in all cases, and for all purposes, and in all instances and conditions, is to go to the extreme, and the Rosicrucian should never go to one extreme or the other in any of his beliefs or emotions. I believe, furthermore, that there are four or five well-organized and directed movements that are looking into this matter scientifically, professionally, kindly, and intelligently, and that they will contribute probably toward the elimination of unnecessary or improper vivisection, and I believe that the proper evolution accompanied with the development of the proper understanding of these matters will also tend to modify the practice of vivisection. Therefore, there is no need for the AMORC to become a part of the anti-vivisection movement, nor to devote any of its time and space in its curriculum and courses of study to that subject. One might just as well argue that inasmuch as the question of vivisection will eventually become a legal question in many states, cities, and countries, every law school today should add to its curriculum courses and discourses pertaining to the subject of vivisection, its legal phases, its humanitarian aspects, and its relationship to kindness toward animals, etc. It must be self evident that it would be stretching the point to ask a college of law in any one of the universities to use its time and study periods in discourses and forums on the subject of vivisection.

In justice to the subject, however, I must say, and want to say that I have received quite a few letters from those who are devoted, sincere anti-vivisectionists. They have disagreed with my attitude and with what I have said in the Forum. They feel that my opinions or the opinions of our organization constitute an influence not only unfavorably to the anti-vivisection movement, but tending to influence those who should be interested in the anti-vivisection movement. One Soror from England tells me that it seems quite unfair for us to broadcast our opinions in a paper that goes all over the world and strikes a hard blow at the anti-vivisection movement. Our Soror really compliments the size and circulation of our

Forum magazine, but she should remember that this magazine goes only to our members, and not to the public, and does not go into any library or places where the public may read it. Personally, I contend that a great many persons who are spending their time in trying to protect these animals and prevent vivisection are neglecting time that should be spent in looking after the unfortunate, suffering, and mistreated human infants that can be found in every large city and community, and who should have the first call upon our real activities as Rosicrucians. I have nothing but the highest respect and regard for those who remain firm in their convictions regarding any reform, and I am not in any sense displeased, but rather pleased at the whole-hearted, laudable, sincere stand that members take in writing to me regarding their anti-vivisection convictions. I hope this explanation will show that I am trying to be not only sincere but absolutely fair from the Rosicrucian point of view to the entire subject, and all who are interested in it.

The Cosmic

We have a question from a Frater who wants to know how we limit or define the Cosmic.

Any attempt to define the Infinite would be an attempt to change the Infinite to the finite. Even when you attempt to picture the Cosmic as unbounded and unlimited you run into difficulties, for the human consciousness cannot conceive of something that is continuously endless. If you attempt to bind the Cosmic and limit it and say that it is not endless, the mind immediately asks: "What, then, is beyond the Cosmic, or beyond its limits?" To the mystic there is an inner comprehension of the Cosmic as being an indefinable, Infinite realm of a spiritual nature that can only be understood by the inner spiritual nature of man, and no description of it is reducible to words. This is the best that I can say in answer to such a question.

The "Holy Ghost"

Frater Smith of Nebraska has presented to this day's session of the Forum a question asking for an interpretation of the term "Holy Ghost."

There are two ways in which to answer this question and one is to give an interpretation of the religious, ecclesiastical, or theological meaning of the term or to give our organization's interpretation and meaning of the term, if we have any meaning for it.

Since the organization is not a theological institution and does not attempt to explain and interpret any of the points, parts, or principles of

the various religious creeds and dogmas, it does not have any interpretation of its own regarding the meaning of "Holy Ghost." The nearest that may come to that would be my own personal understanding of it based upon the mystical principles involved, as explained in the book, *The Mystical Life of Jesus*. This term, like many other religious or theological terms, is subject to so many interpretations and thought forms in human consciousness that it is difficult for any person to present an idea or interpretation that will be satisfactory to all. The churches find this same difficulty. The average Protestant person does not have the same idea in this regard as does the person of the Roman Catholic Church and there is even a difference of opinion in the hearts and minds of the persons in the various sectarian divisions of the Protestant religion. For this reason and since it all lies outside of the domain of our work, we cannot attempt to give an interpretation of the theological term "Holy Ghost." As to what occurs, may occur, and will occur at certain times in the lives of individuals that would resemble those experiences dealing with the Biblical references to the Holy Ghost, I again refer to what is said in *The Mystical Life of Jesus* and in various parts of the teachings of the higher degrees of our Order.

Determination of Sex

Again the question is presented to us as to whether sex is determined at the time the egg is fertilized or the ovum fertilized or later during the growth of the embryo.

Our understanding from all of the fundamental laws of nature and from experiments we have conducted here and in laboratories of our Order in Europe, sex is determined at the immediate instant of the fertilization of the ovum. Thereafter no possible change can take place except gradually through evolution.

But we would call your attention to the fact that in the fertilization of the ovum there is present the elements of both male and female sex natures and that the so-called determining factor is merely a factor that swings in polarity either dominantly male or dominantly female. There seems to be a general idea that when an ovum is fertilized it becomes wholly and 100% male or female. This would mean that in the male there is no element of the female and in the female there is no element of the male. This is not true in any of the lowest species of living bodies and it is not true in even the highest, such as man.

The recent reports of persons past thirty years who have gradually changed sex from male to female or more often from female to male are not new and surprising things as they appear to be.

It is merely that the recent broadmindedness of view-point and liberality of speech and expression adopted by civilized people and copied by the newspapers and magazines has permitted them to publish articles and reports of these persons in recent years whereas years ago such manifestations were held as dark secrets locked up in the family skeleton closet and never referred to in polite society nor published in any public print. The only way in which such things were ever known to exist were through the secret, private reports in medical journals. Now the reports with all of the delicate and indelicate details are published in the daily papers creating the impression that something new has appeared in the scheme of evolution.

Every attempt on the part of theorists or speculative scientists to affect the determination of sex or predetermine it arbitrarily has failed. At one time a German scientist claimed that through the proper diet of the prospective mother during the first few months of pregnancy, the sex nature of the unborn child could be controlled. He never explained whether he believed that up to the fourth or fifth month there was an indefinite sex nature that could be made definite by his dieting of the mother or whether his system revised or altered whatever sex determination already existed. In a number of cases his system seemed to produce the correct results for what was desired was fulfilled, but when a very important case came before him—that of the royal family—his system failed and in later years the system was abandoned entirely. Other systems have been proposed from time to time but while they showed a certain average of results for a while, it was finally found that this average compared almost precisely with the general average throughout the world in all cases of human births. The attempts to determine during the first month or two whether the conception was of a male or female nature have also proved unsatisfactory. There appears to be, however, some psychic as well as material methods of determining the sex of an unborn child after the fourth or fifth month. But this in no wise has any bearing upon the matter of controlling the sex.

In regard to the eggs of fowl, it appears that several little scientific and magnetic devices are able to determine whether an egg has been fertilized as male or female. The swinging, revolving pendulum that was first devised by a German scientist and later improved by various experimenters is a very sensitive and simple method at least 90% correct. But until some system is 100% correct it will not be of real value in those industries, arts, or trades where the predetermination of the sex of an egg means anything of importance.

However, once again I call attention to the fact that we should not overlook the principle that a female of any species is potentially female but nevertheless partially male and the reverse is true of the masculine sex, and this dual quality of natures in human beings is responsible for many of our eccentric adaptabilities, interesting points of character, and personality and many other interesting elements of evolution in human beings.

Killing Animals

Here is a very delicate question of ethical principles and Karmic laws submitted by one of our members in Texas. She says that the city in which she lives has become practically overrun with dogs and cats because no license is required for them and many persons seem to bring animals into this district and cast them aside from their automobiles and cars and leave them to stray. She says that only recently such a stray dog came to their yard and because it was evident that she would soon give birth to puppies they cared for her. Ten puppies were born and the husband of our member (a physician) chloroformed four of the females since the mother dog could not properly feed so many young ones. The question now arises as to whether some of these animals, dogs, and cats, which seem to overpopulate this town should be chloroformed and done away with since they are in misery, unwanted by nearly all inhabitants, badly treated, often starving and developing diseases. There being no humane society in the district to look after such matters, our member wants to know whether it is wrong, according to Cosmic law or Rosicrucian principles or both, to humanely do away with some of these animals.

It is a difficult matter for me to attempt to answer such a question. I am too fond of animals to give an unbiased opinion that would express my own ideas. Perhaps if I lived in the district and saw suffering and mistreatment and overpopulation of these animals I might change my mind. On the face of the argument, it appears that it would be better to do away with some of these animals in a humane manner than to let them suffer from disease or starve. The Rosicrucian organization has but one principle that would relate to this subject and that is to be as kind to all animals as you would be to a human being.

From a Karmic point of view, the motive back of all our deeds is the consideration and not the deed itself. Furthermore, there is no motive that justifies the act of killing, as it is called, when it relates to human life. Even the alibi of "self protection" is greatly misused. How such a law

relates to these little creatures is, as I said, a very delicate question. Perhaps the motive in humanely removing them from the terrible circumstances in which they live would be Cosmically considered a justifiable motive. It does seem that such little creatures having no home, no friends, no proper care, and constantly in the way of attack by other animals and suffering from disease and injury should be relieved of their existence here. All I can say is that those who find themselves so situated that this problem is a serious one to them, must decide it for themselves. If it is true that every attempt has been made to give some of these animals away to others at distant points but it is impossible to continue the practice and the animals are unwanted by everyone in the locality, it would seem that all the recommendations we would make would be of no avail. This is all we can say on the subject and we regret such a situation.

The Center of the Universe

Soror Daniels of California rises now before us in our Forum to ask this question: Why is it that the Rosicrucians intimate that the sun is in the center of the universe while scientists claim that there are many suns, some even greater than the one we see, and many of them more distant?

May we answer the first part of this question by saying that the Rosicrucian teachings as issued by AMORC of today do not set forth any positive claim or contention that the sun which we see is the center of the only and whole universe of God's creation.

Very often in speaking in a loose manner of our universe, we are referring to the universe that is visible to us and in which we seem to live. That universe is the one which is visible to us through the telescopes and which we seem to feel surrounds our earth or the space in which our earth moves. To us, the sun which we see is the center of "our" universe. But this does not imply that the Rosicrucians are unconscious of the fact or unaware of the claims that the real universe of God's creation may be greater, larger, and covering more of the so-called endless space than we see or sense, or comprehend. Of this more distant part of the universe we know nothing and while there may be suns in other parts of that great universe, we do not know anything of them and cannot, therefore, speak of them. The Rosicrucian Order of AMORC has not adopted the idea, theory, or explanation of cellular cosmogony, nor has it adopted any theory or explanation that there is only one sun in the whole universe and that is the sun which we see from this earth.

But we would call your attention to the fact that there are just as many scientific arguments

against the astronomical theory of many suns throughout the universe as there are in favor of the theory and it is all an unproved matter of scientific investigation. Until science through its regular activities or specialized research in the fields of astronomy and allied fields, or the Rosicrucians in their laboratories and scientific investigations, prove that there are more suns in distant parts of the universe with their planets revolving around them as we witness in "our" own little universe, or that there is no other sun but the one we see and no more to the universe than that which we comprehend, we will remain with an open mind and keep on seeking for the greater truths.

To attempt to prove any of these disputed matters by quotations from the Bible or some sacred literature and writings of the past leads to no satisfactory conclusion and is an unfair procedure. Taking the Christian Bible as just one example of this ancient literature, whole paragraphs and sentences can be extracted with equal accuracy by those who seek to prove that there is but one sun and one earth as by those who seek to prove that there are many suns and many earths. The early writers of these scriptures saw only one sun and knew of only one earth just as we of today see but one sun and know of one earth, although some scientists claim that their telescopes reveal to them what they believe are distant suns. This Bible would seem to intimate that in the beginning God created only one universe with only one sun and one moon and one earth. That argues well for those who contend that the endless space universe idea with many suns and many planets is wrong, but they overlook the fact that these astronomical references in the Creation story do not mention the other planets such as Mars, Venus, Jupiter, Saturn, etc. If we are going to take the Creation story in the Christian Bible literally, we must deny that these other planets exist for the Bible story does not say that God created them. So we must leave the matter out of religious discussion and research and depend solely upon divine revelations plus scientific discovery.

Mt. Shasta and Its People

One of our Sorores in Southern California writes to ask if we approve of a certain book being circulated in the West which claims to contain a detailed account of the author's experiences at Mt. Shasta between the years 1929 and 1931. This book sets forth the idea that the author, through contact with St. Germain, one of the Rosicrucian Masters of the past, led him into contact with the "Order of the Great White Brother-

hood" in the center of Mt. Shasta. We have seen this book and much literature issued by the authors of it who are conducting some public lectures and were selling their publications and instructions in a very active manner for a time. We cannot either indorse the book or approve of the statements contained in it. There is no such thing as the "Order of the Great White Brotherhood" established in the mountain region of Mt. Shasta and St. Germain is not lending himself to any such propaganda. We are not going to reveal the name of the book nor its author because we do not want to give any publicity and advertising to it. It is not one of the books that we can recommend and the whole propaganda is one that we know to contain unprovable contentions. It is books of this kind that are wholly unfair and like the ones claiming to tell the story of the Masters in the Far East. The authors have imagined the whole theme, have invented all descriptions and arguments and are using such books for propaganda to build up organizations based upon false hopes. We are only too glad to recommend good books and just as enthusiastic in our determination to prevent the wrong kind of books from influencing the minds of seekers.

Forecasting Earthquakes

Frater DeWald of Washington calls our attention to an article that appeared in *The Literary Digest* of July 27, 1935, Page 16, in regard to the predictions being made by one, Reuben Greenspan, who claims that through a study of astronomical conditions and the relationship of the moon to sun and the other planets there are effects established which result in earthquakes or other earthly manifestations of inharmony or counterforces. Our attention is called by our Frater to the fact that this system of predicting events is not new and that about fifteen years ago a clergyman in St. Louis used the same method and we know that the same method was used many years ago. There is much truth in the contentions used in this method of predicting and we explained some of these effects in some of our literature and lessons of the past. Earthquakes are caused within the earth because of vibrations and emanations established in the Cosmic by planetary and other influences affecting the cross magnetic currents and magnetic conditions of our earth. We can predict some of these earthquakes or reactions in the earth, but not all of them, because we are not yet familiar with all of the Cosmic forces that are responsible for these things.

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IMMORTALITY



Whoever you are! you are he or she for whom the earth
is solid and liquid;

You are he or she for whom the sun and the moon hang
in the sky;

For none more than you are the present and the past;

For none more than you is immortality!

Each man to himself, and each woman to herself, is the
word of the past and present, and the word of
immortality;

No one can acquire for another—not one!

No one can grow for another—not one!

—WALT WHITMAN.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

May I take a little of your time and some space in the magazine this issue to speak again about our Rosicrucian forums, their purpose, and general benefits. Those of our Forum readers or family of Forum members who have been with us for several years understand the matter thoroughly, but from month to month our Forum family is enlarged by the addition of new members and many of those who have come into the group in the past year or more may not understand just what our Forum really is.

Some years ago some of our members who remained with us for a time after the annual Convention spent part of their time in the morning sitting in my sanctum or office listening to me answer some of my correspondence, and especially answering letters with questions in them pertaining to our teachings, principles, and ideals. After this occurred, some of these members suggested that if a part of my advice or recommendations or explanations to members could be arranged in a forum available to all the members, and the matter published in a very plain, simple magazine to be sent to members only, it would prove very interesting and very helpful. They said that the one hour they spent in my sanctum listening to me answer questions was one of the most interesting hours they had ever spent. From these suggestions developed the idea of a general Forum. We submitted the idea to our members and proposed that we publish a magazine every other month containing the most interesting questions and answers selected from our Forum discussions. It was understood that this magazine should be very simple in its arrangement, very economically printed, and sold to our members at the most reasonable price possible. It was also understood that in order to make such a magazine possible, as an addition to the great amount of work carried on by me, the questions and answers as published in the Forum magazine should be precisely as I dictated them in the usual routine manner without any special editorial preparation, correction, arrangement, revision, or alteration. In other words, my two secretaries take down in shorthand precisely what I say with all of its informality and all of its personal appeal and conversational style, and this is turned into type and printed in the magazine without any attempt to put it in literary style or proper rhetorical form. If the matter were to be handled in an editorial way and corrected and rearranged, it would require the service of additional employees and ad-

ditional expense that would make an economical magazine impossible.

When I give answers to the questions submitted to the Forum, I do not have in mind just the person who submitted the question, but the large audience of Forum members, and I talk to this audience rather than to the individual who submitted the question. These informal Forum sessions are held several times a week. I concentrate my thought and attention upon the question and upon the meat of the answer, giving no consideration whatever to grammar, syntax, phraseology, or any of the other mechanical and technical features of literary composition or expression. I want to feel that I am talking face to face with each of the Forum members and that they are not weighing my words in the scales of English composition, but carefully weighing them in the scales of practical commonsense. I want to feel that I can reach out over my sanctum desk and shake hands with each of the Forum members who is present at these Forum periods, for I can sense each one from every part of the world and particularly every part of the United States and Canada. I like to feel that you are listening intently, that you are looking right into my eyes and I am telling you just what I believe, what I know, or what I think I know, or what I have found from experience or found in my research.

My attention has been called at times to the fact that some of the opinions I express today are different from opinions I expressed in the Forum magazine articles four or five years ago, or even one or two years ago. That may be. I have never taken time to analyze my answers in that regard. I know this, however: If all of my opinions today were identical to those I had eight or ten or twelve years ago, I would be ashamed of myself and believe I had made no advancement, accomplished nothing, improved in no way, and might better conserve my time in turning my attention to some other channel or occupation, or avocation. Unless I am evolving and changing and modifying all of my view-points of life, all of my beliefs and understandings, and correcting my knowledge from time to time, Rosicrucianism is doing nothing for me and I am not capable of doing anything for others. My personal opinion about some things has been changed overnight. I could cite hundreds of instances where this has happened. I can say, however, that any fundamental truth I have learned in the Rosicrucian teachings has never been changed, because a truth remains a truth forever. But my opinions of things can vary and should vary. I can hardly

turn a page of any one of the old Rosicrucian manuscripts without reading a new truth or learning a new principle, and some of these change my personal opinion instantly.

If our Forum readers will sit down to read this Forum magazine with a picture in their minds of being present in my sanctum, facing me and listening to me talk to them in an informal way as though I were speaking directly to each one, they will get all of the benefit of the informal discussions. If you will read some of the Forum out loud to yourself, you will see the value of the conversational style that I have adopted in this Forum magazine, and perhaps you will overlook the fact that there are repetitions or grammatical errors.

Very often in answering a question, I will answer it from two or three different angles, thereby repeating the same thought. Every teacher, every instructor, and every mother who has tried to explain something to a child, every lawyer who has argued a case before judge or jury, knows the value of explaining a point from several different angles, for in this way many are able to grasp the real significance through analogy or through comparison with some personal incidents in life, and if an explanation from one view-point does not help, perhaps the explanation from another view-point will be more satisfactory. I therefore explain why there are the repetitions and reiterations in my answers, but I do not need to apologize for them for they are consistent with the ideal methods of instruction.

Fraternally,

H. SPENCER LEWIS,
Imperator.

Age and Psychic Development

Very often our members write to us and ask us to discuss the question of age in connection with our studies, practices, and general plans. Sometimes a member feels that he or she may be a little too old to derive all of the benefits from the lessons and lectures that can be derived, and they feel occasionally that younger people would benefit more than older ones.

Of course, it is true that we hear constantly in our correspondence the expression, "I wish that I had taken up this wonderful study in my younger days!" This is not because these persons feel that had they started when they were younger they would be quicker in making the advancement that they desire, or that it would be easier for them to master the principles. What they mean always is that if they had started in this work in their younger days, they would have saved themselves so many years of disappoint-

ment, trouble, and worry, and perhaps ill health, and would have had so many more years to apply the teachings and principles and to have enjoyed success and happiness. We do not know of a single case where any member has had to discontinue the work because of inability to benefit through the teachings because of advanced age. Those who have reached the higher grades know that in those higher grades there are principles at that time to bring about a certain degree of regeneration in the human body, and to ward off advancing old age, and especially prevent the breaking down of the body by disease or feebleness. We have many very elderly persons in the organization who are just as spry, healthy, and mentally and psychically keen as the younger people. It is never too late to have the various psychic centers awakened, and various other faculties developed into good application in the affairs of life.

Lest any of you think that you may be too old to be studiously applying yourself to all of our work, let us call your attention to the fact that according to our records, our oldest member in the Order today is ninety-five years old. He receives his lectures, studies them weekly, and diligently makes the proper reports, and is proud of the fact that he is remaking his life, and starting his life over again at this advanced age. Certainly no one here in the Forum, and very few of the members in our organization are quite as old as this Frater, but the average advanced age is between fifty-five and sixty-five, and in Europe the average member is between sixty and seventy years of age. On the other hand, taking all of the membership in a wide survey, we find that the ages average from eighteen to fifty. We have never noticed that the reports of the younger people or the older people varied in any essential element that could be attributed to the age factor. Therefore, do not allow this false idea to creep into your consciousness. Age has nothing to do with your acquirement of Cosmic knowledge and power so long as you have your faculties active and manifesting intelligently.

It may interest our members to know that this good Frater aged ninety-five has also filled out an application for a course of study in the Rose-Croix University, has matriculated with high marks, studied all of the preliminary, special, matriculation lectures, and is anxious to journey from his distant home to San Jose to be a student at the University for its regular courses.

Our Unfinished Faces

One of our members living in New Zealand sends us a comment regarding our countenances, or our faces, if you please, and calls your attention to a statement by a scientist to the effect that

very few of us are born with or eventually attain a perfect or complete face.

Now this may sound like a very strange subject for discussion, but it really involves some very interesting principles. Every parent of an observing nature knows that the shape of a child's head goes through many transformations soon after birth. The skull being soft it is often misshapen in the process of birth, and nature attempts to adjust this matter gradually during the first year, but aside from the lack of geometrical balance in the average skull, very few faces of adults are balanced, or symmetrical, or even completely finished in the matter of proper formation. Just as the divisions of the upper portion of the skull may be moved out of their proper place during the process of birth, so the bones of the nose in particular, and the lower jaw bone, may be misshapen at birth, and never attain a proper form. The coming of the first set of teeth often causes a slight disfiguration, and the habits of sucking the thumb or biting upon hard substances during the teething years will often cause teeth to protrude, or to be out of line, and unless this is corrected the adult face will be imperfect in form.

If we take any photograph of any person in which the face is shown front view, and cover one-half of the face with a piece of paper over the right or left side, with the division coming down the center of the forehead, nose, and mouth, we will see that the left side of the average face is different from the right side. Very often surprising effects are obtained in portraits of persons by reversing the plate or film in making the print, so that the right side of the face becomes the left and vice versa. Even this slight change will reveal the fact that the face of the average person is not balanced and not finished in its natural processes of geometrical development. There are many explanations for this, and of course, it is generally understood that the development of the character and personality within the human being will have a very great effect upon the appearance of the face.

There is no question about the fact that inherited culture and refinement will reveal itself in the countenance of even a very young child, and as the inherited qualities are strengthened or modified, there will be an accompanying improvement or change in the facial appearance. The more primitive the parents in customs, habits, and environment, the more primitive in appearance will be the child. As the child is cultured, however, certain improvements will be made manifest. On the other hand, a tendency toward despondency, gloom, depression, and a general pessimistic attitude toward life will manifest itself in prominent characteristics in the face which the analysts will quickly discover. Intense suffer-

ing on the part of children through privations, through punishments, and through environment, will greatly tend to write its history on the face. Joy and happiness, an optimistic attitude even in the midst of unfortunate circumstances, will also manifest in the form of a cheerful expression and a degree of cultural advancement.

There are types of faces distinctly classified and known very definitely to the psychoanalyst. Each of these types tells a story of the mental and moral character within. There are faces, for instance, that resemble the countenance of the fox, or the bear, or the owl, and other animals. Certain characteristics of the face are never altered even by old age, or even by injury and operation. I was personally acquainted for many years with Dr. Andrew H. Neldon, the famous surgeon of the United States Army, who I believe discovered the art of plastic surgery. At least for a great many years he specialized in operations upon the face for the elimination of disfigurements of the nose, cheeks, forehead, etc. He could make incisions in the skin, work upon the muscles and tissues beneath the cuticle, and then heal the cuticle without a scar. I know that in many cases actresses, and once a very prominent singer of the Metropolitan Opera Company who had been bitten in the cheek by a pet dog and had the wound attended by a regular surgeon, came to Dr. Neldon to have the scars removed, for he had a secret process for patching the skin without leaving the least blemish. But even when he altered, as he often did, some of the most disfigured faces, or altered some of the most homely countenances possessed by business men and women who found their homely features a handicap, there remained certain characteristics which continued to identify those persons even though the face was greatly changed in its general expression.

Throughout the whole process of evolution of man, his face like his body has been passing through a continuous cycle of change, and the end has not yet been reached. Regardless of whether we believe that man ever had any actual hereditary connection with the ape or the monkey, the fact remains that primitive man had a receding forehead, or almost no forehead at all, with the hair of his head coming close to his eyebrows, and with a very flat nose and large nostrils, and a strong projecting chin. Century after century, and cycle after cycle of time, the formation of man's face has gradually changed. As man has found reason and need for a greater use and development of his brain, the brain area has grown larger (even if the weight of the brain has not increased) with the result that the low, receding forehead has increased in height, and has become distinctly different from that of the average animal. The lack of need for the use of the

nostrils in distinguishing and discovering important facts through the sense of smell has gradually reduced the size of the nostrils. The lack of great dependence upon the sense of hearing has reduced the size of the outer ear. The lack of need for a strong jaw with which to grip and chew large, coarse, heavy food has brought a refinement to the jawbone, and to the teeth.

The hair over the eyes was originally very heavy in order to protect the eyes of man from falling dirt and dust, and from any other things that could affect the eyes in his primitive form of living, but through an improvement in the methods of living, the need for such heavy protection over the eyes has been gradually eliminated, although we still have eyebrows and eyelashes to afford some such protection, just as there are still some hairs in the ears to protect them from dust, but to a larger extent than in primitive man. Of course, there are many other parts of the body that have been refined in the same way through the lack of need for the extreme or specialized use to which they were put many, many centuries ago. But of all the parts of the body which have gone through many changes in the past, the face of man has made the greatest advancement in refinement. Most of the skull, and especially that part of it forming the face and jaws, has not made as much change as has the outer muscles, tissues, and cuticle of the face, for these have become softer and more refined, giving men a countenance not possessed by other animals. The fact that man can speak, sing, laugh, and smile, has done much to develop certain muscles of the face, and to give man a tenderness and cultural appearance not possessed by animals.

But our faces are not finished in any sense, and man's constant inner evolution is having a greater effect upon our countenances in the past few centuries and at the present time than any purely physical changes that have taken place in the body, and particularly in the skeleton. All evidence indicates that man is the most unstable of all the animals in the matter of evolutionary change. Many species of animals have come down to us from distant, remote periods of time with very slight changes in form or countenance. But man has continuously changed, and is continually changing, and what is more remarkable than anything is that from day to day and week to week the countenance of man can change during one lifetime or one incarnation. We may not always realize it, but the fact remains that even human companionship and association can affect the countenance, and the incompleteness of the face, and it has been carefully noted by those who specialize in this subject that if a man and woman of about thirty years of age, having faces

and countenances which seem to be fairly completed in their formation and expression of definite characteristics, are married and live together to a ripe old age, they gradually begin to look much alike, and after eight or ten years of companionship and the joint participation in certain customs, habits, environments, moral and ethical beliefs and interests, their faces begin a new cycle of change, and each begins to partake of the facial characteristics of the other. This indicates that what we think and believe, and the manner in which we express our inner selves, and allow our inner selves to dominate our attitude of mind and habits, has as much to do with the development of our facial characteristics or countenances as has health or any other fundamental of natural law.

An Interesting Letter

Among the many interesting letters that come to us from our members at each one of our annual Conventions are some that are more interesting than others in the details of the visit made to Rosicrucian Park. Our members seem to feel that after visiting us they are obliged to write and thank us for the courtesies and attentions shown them, just as each one of us feels obliged after visiting the home of some friend to write a "thank you" letter, or what is sometimes called "bread and butter" letter. Of course, we are always glad to receive this class of letters following each one of our Conventions and throughout the year from those who make personal trips and visits here.

But the following letter from New Bedford, Massachusetts, is so typical of the many other letters, and at the same time so interesting in its details, that I feel we will be pardoned for bringing it into the Forum and allowing it to be published in the Forum magazine:

"September 17, 1935, H. Spencer Lewis, San Jose, California. Dear Emperor and Brother: A few words to let you know that it feels good to be back at home after making the trip by auto to the Convention. In spite of coming through the Mojave Desert at a temperature of 115 degrees at two o'clock A. M., meeting four storms in one day in the mountains of New Mexico, and going through the flood in Ohio about two feet deep and half a mile wide, we had a wonderful trip for we had the protection of the Cosmic. My daughter and I have brought back from the Convention more courage, more enthusiasm, and more inspiration. What we have seen in San Jose has made a deep impression upon our souls. We understand now why our organization is a brotherhood. We were treated like brothers and sisters and received so many courtesies from the

high officers. Dear Emperor, I want to thank you very, very much for the private interview that you have given me. I felt, while in your presence, as if I was talking to my own father; such fatherly advice gives one inspiration and a willingness to do more good in this world. You have a gem of perfection in the person of Grand Master Le Brun. I wanted to take a course in one of your colleges, and not having one before the fall he offered to give another Frater and me a few private lessons in the healing work. He gave us a few hours of his time for four days. It meant a great deal to us when we saw you, the Emperor, and the Grand Master, put yourselves on equal basis with the members, not being afraid to give all that you could to help others. It is not surprising to see that you practice what you preach. What a wonderful organization the AMORC is!

"I want to thank you both especially, and also the other high officers, for the kind reception that I received from all of you while at the Convention.

"I pledge myself once more to do all I can for the advancement of the Order and working for the unfoldment of other souls. I am for Peace Profound, Fraternally yours, O. T. C., M. D.

What Is Ether?

Some of our members have written to us recently asking that the Forum discuss the subject of ether. They call attention to the fact that in some of our monographs we intimate that ether does not actually exist, and state that some scientists have made this statement, while, on the other hand, many scientific publications still use the term and refer to ether as something that actually exists. Our members want to know whether there is a discrepancy in our statements, or just what the truth of the matter really is.

We know that in some of our monographs we definitely state that ether is something that is nothing, or in other words, is an assumption or a hypothetical thing. One of Great Britain's most eminent scientists did make the statement within recent years that there was no such thing as ether, no one could prove that there was, and it was unnecessary to even assume that there was in order to explain much scientific phenomena. On the other hand, some scientists claim that it is absolutely necessary to assume the existence of something which they call ether in order to explain a preponderance of scientific phenomena.

All of this reminds us of the assumption and theories that are often used by detectives in trying to solve the mystery of a crime. They will come upon the results of a crime, perhaps a murdered body with evidence of robbery. In the

absence of any witnesses or any tangible evidence, they will think up a few clues and begin to assume or establish a theory for the crime. They keep evolving this hypothetical and assumed motive and method of a crime until it fits the various clues they have uncovered, and fits all of the circumstances surrounding the situation. Very often the finally adopted theory leads them step by step to the person who actually committed the crime, and so through an assumption or a hypothetical picture of the crime they find the person who is guilty, but the remarkable part of it all is that in many notable instances after the real criminal has been discovered and arrested and examined, he finally makes explanations or commits himself in certain statements, or perhaps confides as to the how and the why of the crime, and they find that the theory upon which they worked was absolutely in error in all of its details, or in most of them, and that the hypothesis assumed for the crime was not the correct one at all despite the fact that it led to the criminal.

The mere fact that a theory in connection with scientific investigations explains all of the tangible evidence, or the phenomena in all of its details, is not proof that the theory is correct. I am sure we need not take time to invent a number of imaginary cases to illustrate the fact that a theory may explain what is observed, and yet not be the true explanation of the laws underlying what is observed.

The theoretical existence of an assumed something called ether does help to explain a marvelous amount of observable natural phenomena, and helps to make understandable the possibility of a mass of unobserved or intangible manifestations that occur or must occur in order that certain results may be possible. But this does not prove that ether actually exists. Let us refer, for instance, to the statements by Sir Oliver Lodge, Principal of the University of Birmingham, England. He has stated that the factors which enable us to comprehend electricity and magnetism are based upon the assumption of the existence of ether, but that the real meaning of ether is, at present, a hypothesis.

There are scientists who claim to have solved all the problems of physics, for instance, without any reference to an assumed something called ether, or without even the necessity for such an existence of something called ether. The theory of relativity raises great doubts as to the existence of anything called ether.

In some of our monographs we refer to ether as though it were a fact simply because it is a convenient term to use to describe an unknown substance in space, and is a better word than air or space as a description of the invisible part of

the world around us in which the planets move and the Cosmic rays travel.

In simple terms the hypothetical ether came into imaginary existence in the following manner: All matter in the universe that is sensible to our objective faculties through seeing, feeling, hearing, tasting, and smelling can be measured and dealt with in a definite form. But all of our investigation of matter reveals to us that it is composed of atoms which are not solidly united, but moving in space with an emptiness around them. In other words, all of space is not filled with matter. Therefore, the intervening portions of space in which sensible matter seems to be absent may be filled with something that our objective senses do not see, feel, taste, or smell, and which does not manifest itself but is helpful to the existence of matter. This unknown, positive something is called ether for the want of a better name, and solely because we are not sure that it does exist, although it helps us in our thinking to assume that it does exist.

It is difficult for the human mind to conceive of planets, for instance, moving in space, and that the space is not something, but nothing. It is like trying to imagine a ship at sea moving across the ocean, without any ocean, without any water, without anything under or around the ship. If the ocean were invisible and could not be sensed by any of the objective faculties, we would probably assume that the ship at sea was floating in ether, inasmuch as our limited objective consciousness compels us to invent something to support the ship, and in the same manner our consciousness has compelled us to invent the hypothetical existence of ether in which the planets float or move or are supported, and which carries the waves over the radio and of light and heat, for even these waves must ride upon something or move upon something in order that they may move, for it is hypothetically contrary to our scientific comprehension to think of vibrations or waves or radiations moving from one place to another through nothing. Movement of any kind must be on something, or in something, or through something.

Perhaps if we had the purely mystical viewpoint of matter and the existence of all things, we might be able to comprehend the possibility of space not existing except in our consciousness, and therefore there would be no necessity for feeling this imaginary and hypothetical space with a hypothetical nothing.

Those of our members who are anxious to delve more deeply into this subject are invited to take a six months' vacation and separate themselves from the world with a number of mathematical scales and paper and pencils, and proceed to read, analyze, and work out on paper all of

Einstein's magnificently simple (!) theories of relativity.

Divorces

Once more the divorce question arises in the Forum, and this time through the question of Soror Smith of the West here. Her question is interesting: "Do you think a wife should put up with drunkenness and lack of necessities, and suffer at times downright abuse without protesting or seeking some permanent relief? There is a metaphysical teacher here, a good woman who has proclaimed that 'if one runs a way from a situation one gets into, and refuses to go on and do one's best in any difficult situation or environment, the same things will be presented perhaps in a different way in some future time, and will continue until the lesson of patience, suffering, and personal adjustment is learned'."

The question resolves itself into this: Is the securing of a divorce the same as running away from a situation or problem, and refusing to adjust it or overcome it? I do not agree with the viewpoint that we should accept at all times, and in all circumstances, the problems, trials, tribulations, and inconvenience that surround us or arise before us and look upon them as a necessity or an unavoidable part of life. If we are to show no discretion in this regard, and make no distinction, then we would apply such a plan or such a principle to all of the trials and troubles of life. We would, therefore, refuse to call in a physician when we are ill, we would even disregard all of the commonsense methods that would aid us in overcoming any illness or abnormal condition in the human body, we would accept poverty and the lack of necessities of life as our lot, and adjust ourselves to the lower level of living; we would even accept the lack of interest in life as something that was Cosmically decreed and not to be avoided or overcome.

It is not always easy to distinguish between those things that come to us by Cosmic decree, and which are intended to teach us a lesson or demonstrate some great principle to us. It is easy, however, to distinguish some things that are of Cosmic decree, and some things that are of our own wilful and deliberate creation. When a man and woman go deliberately into a situation of their own making, such as an unfortunate marriage, an incompatible union, an unsatisfactory partnership, it is unfair to blame all of this on the Cosmic, and to look upon it as a Cosmic decree to which each one of the parties should adjust himself. In the ultimate analysis the very best adjustment that can be made of a wholly incompatible union is to dissolve it. Fortunately, an unhappy or inconsistent or disagreeable marriage

is one of the man-made things that can be dissolved and corrected. There are many other things which man creates or brings into his own life, and which he cannot dissolve without violating many other laws and principles, and in such cases it is better to adjust oneself to the created situation and gradually try to transmute it into something better than to run away from it, or attempt to dissolve it, and in doing so violate certain laws and principles, and even create Karma that is even worse than the situation already created.

Despite the fact that the church and a great many religious creeds say that the institution of marriage was created by God, the fact remains that most marriages or unions are things which man himself has created and in accordance with laws which he has created. A spiritual union decreed by God would not result in the complicated impressions and unfortunate circumstances that would lead to divorce, and while man has created the rules and regulations for his worldly, physical marriage, he has at the same time created and placed upon the statute book certain other laws for the dissolution of those same marriage rules which he has established. In other words, the process of divorce is an arrangement which man has created for correcting any errors he may make in the marriage system which he has created. Therefore, man is rightfully justified and perfectly consistent in applying these rules to dissolve or undo something which he has done willfully and for which he has made provision to correct any errors of judgment.

The phrase "What God hath joined together let no man put asunder" is well and good in those cases where God has brought the two together and spiritually united them, as well as being united in physical union; but not one marriage in a thousand or ten thousand can be actually looked upon as a Cosmically decreed affair, or as a marriage that God has planned and consummated. God may bless the unions which man creates for himself, and may smile upon them and give his benediction, and the couple may live happily ever after, continuing to enjoy God's blessing and benediction, but when such fortunate marriages are thus blessed, it does not necessarily imply that God brought the two together, or that God created a spiritual union of them before the physical, legal, worldly marriage was performed. There are many examples in history in the past, and in the affairs of human beings today, of marriages which unquestionably were inspired by God, and where the couple was spiritually married in the most sublime manner even before the two approached the worldly altar. But I want to say for the benefit of those strong persons who want to side-step the moral laws and obligations

of life, that God does not create Soul Mates among those who are married to others, and thus tempt or lead them into violations of married principles.

As for any woman or man suffering at the hands of a marriage partner the abuse, the lack of true companionship, the suffering and torture of indifference, hatred, neglect, and anger, I think that if a few weeks, a few months, or a year of such suffering plainly reveals that two persons are incompatible and made a mistake in their selection of each other, and have found that there is no actual, all-consuming, all-forgiving love between them, the sooner they are separated from such fictitious bonds of marriage, and such false contract to honor, love, and respect each other, the better it will be for each of them, and for any possible off-spring. Therefore, divorce in such cases is not only justifiable, but highly proper, consistent, and worthy.

Where there are children involved in the matter, then we simply have another additional problem to solve. To prevent an unhappy married couple from separating is to violate many other ethical laws and probably some moral laws in a way that is not forgivable. For this reason and many others we do recommend legal separations and divorces.

The Rosicrucian Press

A Frater from Washington presents the following question to us: "I notice in our Rosicrucian literature the imprint of 'Rosicrucian Press, Ltd.', and I would like you to tell me more about the operation and nature of the Rosicrucian Press and of its apparent separate corporate existence."

The Rosicrucian Press, Limited, is a separate and distinct corporation from the Supreme Grand Lodge of AMORC, which is the corporation title of the Rosicrucian organization. The AMORC exists and operates as a fraternal organization and as a system of education and instruction under its one corporation title, "The Supreme Grand Lodge of AMORC." This is a corporation under the laws of the State of California, classified by the State as a non-profit corporation inasmuch as it includes no purely commercial businesses of any kind and has no shares of stock issued to anyone, does not pay any dividends or profits to any officer or member or other individual, and is not in business for profit. The Rosicrucian Press, however, being a purely commercial institution, is classified as such and is incorporated as a separate body with the title Rosicrucian Press, Ltd.

None of the supreme officers or members of the Board of Directors of the Supreme Grand Lodge have any shares of stock in the Rosicrucian Press and have never received any dividends or portions of profit or financial benefits in any way

from the Rosicrucian Press. Every penny of printing that is done by the Rosicrucian Press for AMORC is charged on books, as is done with any printing that the Press does for the county or any local firm, and AMORC pays monthly to the Rosicrucian Press all the items that are charged against it during the month, just as the Order pays certain paper houses and wholesale supply firms for other supplies it uses.

Our good Frater Harry Shibley, who is the manager of the Rosicrucian Press and president of its corporation, says that whatever profits may accrue in the Rosicrucian Press from month to month for the printing it does for AMORC and a few outside firms, is devoted to the purchase of new equipment and the furtherance of its ideals and processes in having one of the finest and most efficient printing, engraving, book binding and art departments on the Pacific Coast. Thousands of our members who have visited us during the year, or at the Conventions, have visited the Rosicrucian Press and have been proud of its fine building which was at one time a well-known science building and beautifully designed and built, and the wonderful equipment and extraordinary features for doing rapid and beautiful work. They are pleased, furthermore, to find so many Rosicrucian members who are experts in their various capacities working in the Rosicrucian Press, for only those who are very expert in their particular lines and who live in California are engaged by the Press and all of its skilled technical men are members of the various printing unions.

The only control which AMORC, as a corporation, or the Supreme Officers of the AMORC exert over the Rosicrucian Press or desire to exert over it, is to see that all of our secret printing is retained in a place and under the control of employees who are members and in sympathy with the ideals and purposes of our organization.

In spare time the Rosicrucian Press, because of its unusual facilities and extraordinarily large printing presses, does printing for the county and for other large firms needing beautiful color work or very large sheets of printed matter. AMORC and its officers attempt to exert no control over the general business affairs of the Rosicrucian Press and, as I have said, AMORC as a corporation, as well as the officers on the Board of Directors, receives no financial benefit from the Rosicrucian Press, has no financial interest in the Rosicrucian Press as a commercial corporation or otherwise. Everyone connected with the Rosicrucian Press receives a salary from the Rosicrucian Press, just as every employee and every officer of AMORC receives a definite salary from AMORC, and there are no profit sharing ar-

rangements, no divisions of profits, no dividends, and no secret financial arrangements of any kind.

We are happy in the fact that there is one large efficient, well-managed printing place in the United States under the control of Rosicrucians where much of our secret matter, all of our books and pamphlets, and special monographs, documents, or other things can be printed with safety, secrecy, privacy, and assurance of proper respect and sympathetic consideration, and where any particular piece of matter that we wish to have rushed through quickly to meet an emergency or any unusual design in the form of circulars or folders can be given unusual attention, given preference over any other work that is being done, and meet all of our other technical printing and artistic requirements.

Since the organizers of the Rosicrucian Press were members of the Order and most of its employees are members, and since its principal work was to be reserved for our organization and since our work was to be given preference in every sense, it was deemed by the creators of the Rosicrucian Press and by us appropriate to call it the Rosicrucian Press.

I have made explanations somewhat similar to this on other occasions, and I hope that I have amplified and improved my answers sufficiently this time to cover all future inquiries.

The Age of Animals

Frater Bower of Connecticut writes to ask us to comment upon a statement which he recently read in the newspapers. It was said that "in Wyoming the actual skin substance of dinosaurs has been found . . . the texture having been preserved 14,000,000 years."

Our Frater wants to know how this scientist and other scientists are able to determine the age of the dried piece of skin which they found, and whether there is any justification for the claim that animal life on this earth is that old. We have read some books written by scientists in which the statement is made that animal life on this earth appeared here at least twenty to twenty-five million years ago, and some even intimate that this is only a very fair or reasonable statement and that they might add another ten or fifteen million years to it with safety. These scientists have divided the ages of the past into definite octaves of time, and have allocated to each octave the appearance of certain forms of animal life. They believe that they know, for instance, when horses first appeared on the earth as horses, or in other words in the form in which we now recognize them. If they find the skeleton of a man very deep in the earth somewhere alongside of the skeleton of a real horse, they then believe they have the right to assume that

the age of the man was somewhere within the time allotted to the appearance of horses on earth. By the association of other relics and types of things that have disappeared many cycles ago in accordance with their charts, they can tell the approximate age of things which they find buried in the earth. The reliability of their statements depends upon the accuracy of their theoretical charts and octaves of time.

This is a subject that becomes very speculative and is entirely outside of our field of investigation. We are interested only in the human and psychic development of man since the time when he began to be a living representative of the image of God, and we are not interested in the style, type, form, or age of all creatures which may or may not have preceded man in his human form.

Precautious Children

Soror Snow of California brings before this Forum a question pertaining to the reported prodigy in New York, a negro child, who on her fourth birthday was able to spell and pronounce very long words and answer many profound questions. Our Soror wishes to know whether this is an indication of an unusually apt mind in this life, or of the conscious recollection of knowledge gained in a previous incarnation.

To answer such a question—and even to discuss the case at all—is to deal speculatively with something about which we know nothing. In the first place, the newspaper reports are the most unreliable data one could possibly use in analyzing such a case. Only the picturesque features of the incident which would tend to color the report in a real “newsy” form are contained in such newspaper articles. But even if we accept the statements contained in the newspaper report as fact, there is nothing so very remarkable about it except that it illustrates one of those cases of a child possessing a fairly keen mind. The child need not be a prodigy to be prepared for such demonstrations as this. I have met and talked with children three and four years of age whose parents have especially devoted themselves to preparing them to appear precautions. As soon as the child is able to talk or pronounce words definitely the parents teach it to spell and pronounce very large words, and to answer certain questions parrot-like. They love to exhibit such children, and, of course, eventually something about it appears in the newspapers. Whether the child understands what is meant when it answers these questions, and whether analytical questions could be asked and as definitely answered, is something that we cannot comment upon since we have no evidence as to whether this has been tried. Until we know more about such cases it is useless to say

whether we think this child has carried some knowledge over from the past, or is a “prodigy” of the present incarnation.

Water and Steam

A Frater in West Virginia wants to know if we can explain the material gain in power when certain natural elements of the world are changed, as, for instance, the gain that is made in power when water is turned into steam. He says, for instance, that a hundred gallons of water will not produce the same power that a very little steam will produce.

Our good Frater has overlooked something when he speaks of water and steam and their relationship to each other. If we take a gallon of water and pour it upon something, we will have pressure and action that will manifest some power—very little power. If we put that gallon of water in an open vessel over a fire and boil it, and turn the water into steam and allow the steam to rise up in the air, we will have the manifestation of very little power, or none at all. If we place a loose lid on top of the vessel, we may find that the steam will gradually lift the lid slightly, but in nowise to any greater extent than water would lift it if the water were pushing against the lid. What makes steam manifest a mighty power is the contrivance in which it is used. By having steam enter a tightly closed place, and putting it under pressure, it enables the steam to manifest not a power of the water, nor a power of the steam alone, but a power of something else that is contained in the steam. Steam is not just vaporized water, and the steam would not be powerful unless used in a contrivance arranged to transmute its intangible power into something mighty. Therefore, in thinking of steam power we must give as much credit to the contrivance as we give to the steam. If those of our members who are interested in this subject will take a book in any public library dealing with the history of the steam engine and read the early chapters, they will find many fascinating stories. A good book on this subject will tell how Hero of Alexandria first used water as power, and then heat and steam as a power, and made the ignorant people of his time believe that he was a white magician performing miracles. But as we read the story we see that his marvelous results should be credited to his mechanical ingenuity, and not to any extraordinary qualities of steam or water. In other words, our modern use of steam power is as great a testimonial to the mind of man as it is to the latent powers in natural elements.

Mirages

Frater Thom in Canada said he recently enjoyed a discussion among a number of friends of strange mirages seen and witnessed by them. He would like us to throw some light on this subject.

Until we know more about the earth we live upon or the earth we live within (if the cellular cosmogony is true) we will not be able to understand any of the possible hypothetical—and perhaps true—explanations of the cause of mirages. I have witnessed some of these here in California, on desert land, and I have seen some at sea. In each instance there are as many explanations of them as there are persons around ready and willing to give the explanations. Unquestionably, something in the atmosphere acts as a mirror in a great many cases, but the moment we start to analyze this we come face to face with the principles, laws, and facts of perspective, and the refraction of light, ocular vision, and similar subjects. If the fundamentals of the cellular cosmogony are true, mirages are more easily explained than if we accept the present-day Copernican theory of cosmogony, but since cellular cosmogony is not fully established, proved, or accepted, we have no right to seize upon its simple explanation of mirages as being the correct one.

Remember, mirages are not due wholly to deception of sight, or imagination on the part of man, for in many cases where animals such as horses and dogs are present when a man or woman sees the mirage, it is evident that these animals also see it.

Unto Thee I Grant

Frater Fialho of Oakland suggests that we print at the bottom of each page of the Forum some little paragraph or quotation from our book *Unto Thee I Grant*, and thereby keep these inspiring words before our members, and perhaps encourage more of our members to purchase the book and read from it daily.

We feel that we have done everything that is necessary to bring to our members and our friends the importance and value of that marvelous book. We know that thousands of our members read a few of its paragraphs every night before retiring, or select one each morning as something to think about during the day. It has become like a second Bible to thousands of our members, but we do not feel that it is necessary to use quotations from it in the Forum or to try any further means of emphasizing its value in our daily life. If any member who reads our Forum magazine, or other publications, has not read *Unto Thee I Grant*, he certainly should buy one of the copies which are very economical, or at

least go to one of the large public libraries in any large city and read a copy there. It will become one of the most inspiring, consoling, satisfying friends that you can have for handy reference.

144 Year Cycle

Frater Truchses of Pennsylvania wants to know if we can explain the following seeming inconsistency: If there is no such thing in the Cosmic or Divine Mind as time and space, why then do we say that it is a Cosmic law that our incarnations shall be approximately 144 years apart?

In truth, and from the Cosmic point of view, every one of our past incarnations, our present incarnations, and all of the future ones, are in the *now*, and neither in the past, present, or future, but our consciousness is such that it requires a physical, objective realization of the duration of each incident of life, and this duration is a fictitious invention of our consciousness. Since we cannot think of and be wholly conscious of two things at the same moment—that is, so far as our complete and understandable realization of time are concerned—we are forced to be conscious of one thing at a time, and in the matter of allowing each conscious thing to follow in sequence, we become objectively conscious of what we call the passing of time. The 144 years is a measurement of man's duration of conscious thought or appreciation of the passing of fictitious time. It is not a Cosmic element, but an earthly, objective one existing wholly in the objective consciousness of man.

A Picture of Jesus

A Frater of our Order living in West Africa writes to this Forum to ask whether we can throw any light upon a matter that is occupying the attention of himself and other members in that country. They are anxious to know if we have ever read or heard of the origin of paintings or pictures of Jesus, and when and where the first painter lived, and how he came to make such a picture or painting. We cannot throw any light upon this subject at all, so far as the history of the pictures of Jesus are concerned. We believe, however, that the first painter was probably inspired by his devotion and by his many attempts to visualize what the Great Savior of man and the Great Master looked like. If he proceeded as all great painters have done in painting other pictures of historical persons of the past, he undoubtedly made some study of the life of Jesus as contained in the Christian Bible, gathering some ideas from the manner in which Jesus lived, his occupation, the reference to his clothing, his

way of living, gentleness, sympathy, Divine characteristics, etc. All of these things would help to give an artist a real picture of an individual, and if this were accompanied by a Divine or Cosmic revelation, which was probably the case when a person is moved to paint such a picture, he undoubtedly made a fair resemblance.

May I call attention to the fact that it is possible to paint portraits that are fairly accurate and have no other guide except facts regarding the person's characteristics, habits, methods of thinking, etc. Take, for instance, in the case of the investigation of the kidnapper of the infant child of Colonel Charles Lindbergh. From the so-called ransom notes or other communications written by the unknown person, the police officials at Washington in the department specializing in the analysis of anonymous communications and the possible relationship of those communications to other persons, the experts were able to take the so-called ransom notes and bits of writing and by analyzing the handwriting, studying the grammar, the phrases, and mode of expression, and taking these into consideration along with the method used to kidnap the child, a specialized artist made a pencil drawing of what the unknown individual would look like when captured. After the arrest of Mr. Hauptmann, who was charged with a part in the crime, photographs of Mr. Hauptmann and published copies of the pencil drawing made in Washington were so much alike that no one could mistake the resemblance. This is not the first time that such drawings have been made for identification purposes.

It may be interesting also to our members to know that I have seen a great many paintings of Jesus in various parts of the world. Some Chinese artists have painted Him with unquestionable Chinese features and characteristics. Pictures in various parts of Jerusalem very greatly emphasize the Jewish characteristics, even though the artists were wrong in their understanding of his racial characteristics. In one Russian church the picture of Jesus was of a person unmistakably Russian in characteristics. An Arabian picture of Him was very much like that of an Arabian nobleman. Most of the famous paintings of Jesus portray Him with very delicate features and hands almost feminine in appearance, thus wholly ignoring the fact that he had been employed for a long time as a carpenter, and a carpenter in Palestine had to take the rough lumber or the rough logs and hue them, and do much heavier work than a carpenter has to do today, and the hands and muscles of such a worker would have been anything but delicate and feminine. On the other hand, there are statues to be found made in the various Christian

centuries showing Jesus as a very strong, well-developed man, typical of a hard-worker. The first pictures of Jesus were undoubtedly those modeled in clay or carved in some manner, although it is possible that crude paintings in oils were also made in the first century A. D. Since no one knows precisely what the magnificent appearance of Jesus was like, the best portrait that each of us may have is that which we see in our heart or see in the Cosmic contacts that we make.

Music and Vowel Sounds

One of our Sorores living in Watertown, New York, wants us to say something more about the importance of practicing vocal music and the use of vowel sounds and what effect these have upon psychic development.

We have said so much about this in our Forum, and there is so much in our monographs pertaining to vowel sounds, that it seems impossible to add to the information we have already given. However, there is one thought that I would like to bring before you at this time to provoke a little analytical thinking on the part of our readers. Has it ever dawned, in a serious and interesting manner, upon the minds of our members that man is the only creature of God's creation that has in his physical equipment the strange facilities for uttering so many different sounds and for singing, and at the same time man is the only creature that has a means of externally expressing the mystical vibrations which he wishes to transmit or apply.

Science has often spoken of the importance of the vocal cords, as they are called, and of the fact that man does have a special physical arrangement for the production of vocal sounds or audible sounds that are different from those of any other animal. While the parrot and a few small birds are capable of imitating to a fair degree some of the words and sounds uttered by man, the parrot does not repeat these sounds perfectly nor give a true duplication of the effects produced by man. The very best parrot is able only to reproduce such sounds as seem to be the duplicates of those uttered by man. In no other living creature will the same delicate and responsive arrangements be found for covering so wide a scale of sounds and such an excellent mental and psychic control over these sounds.

It is apparent, therefore, that God intended man to use the voice for something more than merely grunting his demands and commands. Those who have studied tribal dialects of the primitive American Indians will quickly realize how efficiently a man or woman may carry on his personal affairs and go through life with only the use of a few vowel sounds in attempting to

convey the thoughts of his mind. With pantomime and gesticulating signals man is able to convey almost any message in his mind to the mind of another. If a few guttural sounds or vowel sounds are added to these gesticulations, man could easily go through life without all of the elaborate equipment which he possesses for singing and talking the tones and pitched sounds of the entire musical scale.

Right here it might be well to note that spoken words are not the equivalent of words or vowels that are sung. In practicing the proper presentation of an ancient mystical chant, for instance, there are certain words which are spoken in the chant and pitched in one monotone while there are other words or phrases which are sung. If the words which are supposed to be spoken are spoken with a musical tone instead of a talking tone, the effect is lost. In other words, three syllables spoken to the tone or pitch of A above middle C will sound differently and will register differently on various devices than the same words or vowels sung to the same pitch or note. This subtle difference between spoken and sung words has not been as carefully analyzed as it should be, except possibly by those who are specialists in voice and voice placement. We have a number of members who are experts in voice placing and the proper use of the voice, and we hope that some of them will read of our discussion on this subject and write us some important matter regarding the difference between spoken words, or words or vowels that are sung. The point I desire to make, however, is that when the average man talks, he usually confines all of the tones of his voice within five or six notes of an octave. Seldom does he allow the pitch of his vowels to cover a wider range than an octave. When the average woman speaks, especially if she is giving full vent to her customary inflections, her voice in the spoken words covers a little more than an octave and very often covers two octaves. For a long time women announcers on the radio were greatly criticized because they allowed themselves the free use of these inflections which caused their voices to rise and fall with emphasized tones and arbitrarily selected pitches covering several octaves, whereas the proper manner for making such announcements would be to keep the voice pitched within three or four notes. A well-trained announcer does not allow the inflection of the feminine character to enter his scale of notes.

Persons who talk in a monotone, so-called, are those who keep the majority of the vowel sounds pitched to one single note. Nearly every person's conversation centers around one note from which he diverts up or down the scale slightly or more or less. Out of one hundred persons selected at

random, not more than eight or ten of them would probably have their center note of pitch identical. Of course, men with low bass voices will have their center note pitched low, while all feminine voices are pitched higher than men's voices. But perhaps all talking voices of the American people, for instance, are pitched between the octave below middle C and the first octaves above middle C. In these three octaves all talking voices could be placed. Perhaps throughout the world the average talking voice is pitched in the same three octaves, or one additional one. If, then, all talking could be done within four octaves, why has the human voice and its reproductive cords and facilities of the throat and mouth been so created and arranged that even without training the singing voice can cover more octaves or rise very much higher or go very much lower than the talking voice? It must be that God intended man to sing, as well as talk, and especially since the method of singing is entirely different from the method of talking and is a special facility that man would not have needed if he had been intended only to talk and never to sing.

Singing is a special feature of man's existence, just as music is a special feature of man's civilization development. We find from every test we have made that the sympathetic nervous system which is the nervous system of the psychic part of man is very delicately adjusted and attuned to the various notes of the musical scale, and that when a man or woman sings he or she is expressing the physical personality only 50% and expressing the psychic self with the other 50%. Therefore, the use of vowel sounds and singing is an important part of psychic development and unfoldment. When we have prepared a little more information on the subject, we will write something about it in *The Rosicrucian Digest*, but in the meantime we would be glad to hear from those who are specialists in this field. Such letters should be addressed to the Secretary to the Emperor.

A Little Gift Book

I know that at the holiday season that is now approaching, many of our members would like to make a very economical gift to some friend who is not essentially interested in mysticism or metaphysical subjects. In fact, very often it is the desire of our members to make a little gift to some Christian friend who is very devoted in his religion and very orthodox. Such persons are difficult to approach at times in regard to the subject of mysticism because they have a tendency to believe that any school or system of mystical or metaphysical thought represents a cult and that

such cults are forms of unique religions, often contrary to the principles of Christianity. To be able to give such a person a book that touches deeply upon the mystical subjects and in a truly Christian and acceptable manner is indeed a problem. Very often our members write and ask, "Do you know of a little book that I can give to a very orthodox Christian friend that will unveil in an acceptable manner some of the principles of mysticism and yet have no element in it that will disturb or ruffle his Christian orthodox concepts?"

To such persons, I would like to recommend once more that delightful little book written by Mrs. Adele Brooks Fort entitled, *Splendor in the Night*. It is written in such a beautiful manner, with such sublimely inspired thoughts and so fundamental in its Christian concepts, that no one could take offense at any part of it and no one can fail to be given a good insight into the simple ideals back of pure mysticism and metaphysics. This little jewel of a book is appropriate for just such a problem at just such a period of the year as Christmas time. It is not a book for the student of mysticism, nor for the one who has read much or understands something of the higher things of mysticism, but just the right book for those who are thinking and wondering and who are religiously devoted.

The book sells for \$1.25 and can be ordered direct from its publishers, Thomas B. Mosher, Publisher, 45 Exchange Street, Portland, Maine.

Jesus and Nazareth

Several of our members have called our attention to an article which appeared in *Collier's Weekly* for September 14, 1935, entitled, "Keep Up With The World." In this article on Page 15 there appears the following statement:

"Much doubt and controversy clouds a large number of historic spots of Biblical interest in the Holy Land. There is one, however, whose authenticity is unquestioned—the Virgin's well in Nazareth where the Mother of Jesus drew the water for the family. This well has been the one source of water in this village for more than 2000 years."

Some of the members writing to us suggest that the quotation contradicts what is said about Nazareth and the early life of Jesus in Chapter 3 of our book, *The Mystical Life of Jesus*. In that chapter, we discuss the parents of Jesus and the locality in which they lived, and where Jesus spent His youth and began an important part of His ministry.

We also deal with the fact that Jesus was referred to as the "Nazarene" for special reasons that were important during the time of His life

and which have lost their significance now, but during the centuries that have passed since then many Biblical writers and authorities assume that because He was called the Nazarene he must have been born in, or belonged to, or was a citizen of a village called Nazareth. They overlook the fact that the term Nazarene referred not to a locality but to a sect of people, and that John the Baptist was called a Nazarene and in the Book of Acts we find reference to a man being a mover of sedition among the Jews throughout the world and who was called a "ringleader of the sect of the Nazarenes." We contend in our book that at the time Jesus was born and during His youth there was no such city bearing the actual name of Nazareth, as it appears in the New Testament. Nowhere in the Old Testament among the important or even fair-sized cities of Palestine is the name Nazareth to be found, and we must remember that the translations of the old scriptural writings and the terminology we now find in the New Testament of the Christian Bible were written hundreds of years after the life of Jesus.

There was for many centuries a well in the precise locality where we now find Mary's Well or, as it is often called, the Virgin's Well, and even to this very day it is used in the same manner as it was hundreds of years ago. When our Rosicrucian touring party stood beside that well in 1929, we watched the women coming with their huge vessels, filling them with water, and carrying them away on their heads or shoulders as they did in Biblical times and some centuries before the Christian era. This well is not in the heart of a village, as is so often thought, but practically on the edge of "Nazareth." The well may have been there for 2000 years, as the article in *Collier's* states, for its origin and history are lost in antiquity and 2000 years is as good a guess as any. It is a prolific well and undoubtedly furnished water in ancient times not only to the people who lived near it, but to those who lived quite a distance from it.

There was during the lifetime of Jesus and in the pre-Christian years a small village near this great well that was called *en-Nasira*. This was a strictly Jewish village up to the time of Constantine and was inhabited wholly by Jews, as all records show. Certainly, this little village could not have been a great center of the Gentile population of Galilee, as a reading of the New Testament would infer. On the assumption, however, that Jesus was called the Nazarene because He was born in a place called Nazareth, hundreds of Biblical students and writers hunting for all possible sacred places associated with the life of Jesus in the centuries beginning 400 and 500 A.D. sought for a village that could have been

known or called Nazareth. Finding the little village of en-Nasira located near Mary's Well caused them to translate the name en-Nasira into Nazareth, and thus it has remained in all Christian records but not in all local historical records of the country. Certainly, of all the hundreds of sacred sites and shrines marked as Christian places in Palestine, the well near en-Nasira is the most reliable, because there is no other such well that fits the Biblical accounts anywhere in that district nor really anywhere else. Of course, the well was not always known as Mary's Well or the Virgin's Well. Those names were given to it when the hundreds of other Christian sacred places in Palestine were discovered, invented, or merely labeled. Up to the Christian era there were only a few houses near the well and since some of these housed guards who controlled the important highway that passes near the well, all ancient records including those during the time of the life of Jesus refer to the well as the "spring of the guard house."

The article quoted from *Collier's Weekly* is correct in stating that "much doubt and controversy clouds a large number of historic spots of Biblical interest in the Holy Land." We who were there in 1929 making an unbiased and interested analysis of these historical sites, were puzzled as would be any unbiased persons by having four different caves, tombs, or enclosures pointed out to us as the birthplace of Jesus, or the manger in which He was born, and on an average two or three different locations for each and every one of the important sacred places associated with the life of Jesus as mentioned in the New Testament. The priests or holy men in charge of these different shrines frankly admitted that they are not sure about the authenticity of most of the places that they exhibit to tourists and there seems to be no one else in the country, no board of authority, who will guarantee the authenticity of any of them, including the several places where it is claimed the Crucifixion may have occurred. But there is little doubt about the authenticity of the well because, as I have said, of its uniqueness.

But in the Christian Bible we read that Jesus, during His ministry, went back to Nazareth as the place of His early life and as the home city of His parents and there preached in the synagogue to great multitudes. All ancient records show that en-Nasira was not large enough to have any kind of synagogue, and certainly no population in the town or around it that would have warranted Jesus in going there to carry on any great campaign, and certainly He could not have had an audience of multitudes in that little district. In Mark 6: 1, 2, the statement is made that Jesus went back to His own country and

His Disciples followed Him and that when the Sabbath day was come He began to teach in the synagogue. The statement does not include the word Nazareth, but it is always assumed by Christian scholars that since His parents must have lived in Nazareth in order that Jesus would be called a Nazarene, the reference to His return to His home town would refer to a return to Nazareth. One will see that this sort of reasoning is very likely to mislead. In the first place, there is no definite statement in the Bible as to where His parents may have lived in any precise locality—for many of the towns are very close together in Palestine—and if Jesus was born in Bethlehem in one of the several caves or grottos pointed out to us, why should Jesus have been looked upon as a native of Nazareth, which is a considerable distance away and, in fact, in an entirely different district of Palestine? If his parents had lived in a town called Nazareth and abandoned that place or left it just prior to the birth of Jesus, and Jesus was born in Bethlehem and immediately taken to Egypt and then later returned to some other part of Palestine to live, on what could one base the assumption or claim that Jesus was a citizen of Nazareth? A child may take the national citizenship of the country in which the parents lived at the time of birth or prior to the birth, but certainly not the citizenship of a small town or locality in which they did not live at the time the child was born. In modern times, if the parents had lived for a while in Chicago, and just before the birth of a child went to New York, and immediately after the birth took the child to Europe and he stayed there for a few years and then returned later to some other part of the United States and was educated in other parts of the country, and in his fifteenth or twentieth year was taken for a visit to Chicago, one could hardly say that he was returning to his home town or that he was a citizen or native of Chicago.

Referring again to the statement in *Collier's*, it may be true that "this well has been the one source of water in this village for more than 2000 years." That simply means that the well supplied water to whatever village was and still is near the well regardless of whether or not that village was one time known as en-Nasira and now as Nazareth. We might say that the city of Leningrad in Soviet Russia might correctly be referred to in modern literature as a city hundreds of years old or a thousand years old, but we would all understand that that age included the time when it was known as St. Petersburg, and then Petrograd, and now Leningrad. We might correctly say that the present town of "Nazareth" is in its foundation and in every other physical sense 2000 years old, but that

would include the time when it was a little village known as en-Nasira, and does not imply that for all those hundreds or thousands of years it was known as Nazareth.

Silencing One's Enemies

One of our members writes from Australia and asks us to take up for discussion in the Forum this question: Why can one not use some of the secret words and principles to protect oneself against the attack of enemies and thereby silence them instead of fighting their inharmonious actions or taking the matter into court for adjustment?

Here is a delicate question, indeed, that requires consideration whenever the opportunity is afforded to give it serious consideration. It is true that there are certain secret words and principles gradually unfolded to the members as they pass through the higher degrees which enable them to pronounce certain vowel sounds, to use certain mystical words, or to quickly apply certain principles that will protect them individually from serious harm and especially from the attacks of enemies. Our files are filled with reports from members who have used these words or principles when suddenly faced with the possibility of an automobile accident, a railroad accident, an attack by a robber, or a thief, or when suddenly faced with serious injury through fire or earthquake. They recount how the words used or principles applied quickly within the twinkling of an eye, have afforded them a complete and safe escape from the impending injury. Other reports explain how the use of words and principles at crucial moments have caused a person who was about to utter words of a serious nature against them to withhold such words and to remain silent.

But there seems to be between the lines of the Cosmic laws and principles, if they are reduced to words, a very definite principle that the use of words and Cosmic laws should be limited only to emergencies where at the moment there are no other opportunities and there will be no other means of defending oneself, protecting oneself, or adjusting the wrong that is being done. In other words, if the matter is one that is being prolonged over a length of time and can be adjusted by discussion, arbitration, court consideration, or the efforts of oneself to combat in a fair and just manner the attack and claims of others, all these other means should be used first before one resorts to the use of a great Cosmic law or mystic principle. In other words, it is not ethical or just in every instance or in every case to use a great esoteric law or divine principle to silence someone who is speaking, or stop someone whose

actions are unpleasant to you or contrary to your ideas or unfair from your point of view.

First of all, the use of such mystic principles in such circumstances makes the one person applying these principles sole judge of the dispute, argument, or contention. It is not right for any one person to assume that his opinion is correct, or that his attitude is the right one, or that his contention is the perfect one, and that those who disagree with him, challenge him, argue with him, or combat his viewpoint are absolutely wrong and deserving of immediate silencing. To assume this would be to take upon oneself very serious responsibilities. It is much better, if one has the time and the opportunity, to combat such things in an open manner and with such processes and methods as are according to the law of man and the law of the country, available to all persons, and where judgment in the disputed matters or ultimate decision and approval or condemnation comes through due processes of law at the hands of one or a group of those persons who are qualified, appointed, or by universal custom given the right or privilege of making such decisions and adjustments.

In other words, it is more ethical and more in keeping with Karmic laws for a persecuted individual to submit the entire situation to a court of law and allow a judge or jury, appointed and acknowledged competent to do such things, to hear the argument, contention, challenge, or dispute and render a decision. If injustice is then about to be done and there is no other remedy at law and no other available process that is equal for all, and continued injustice seems to be apparent without proper relief, one may then consider the application of Cosmic principles or mystical laws, but one must be very sure and ready to accept all the responsibility of appointing oneself judge, jury, and prosecutor.

If one is sure that the unfair statements, the damaging charges, the annoying actions, and their results in the hands of so-called enemies can easily be combatted and shown to be unfair and unjust, there is no reason why the individual who is suffering from such things should not be willing to take the matter into court and have a fair and open hearing and a proper legal adjustment of it in accordance with man-made laws and man-made methods. A victory in such a case is far more satisfactory in the eyes of the public and certainly more pleasing to the individual who is victorious, than a victory brought about through any self-assumed authority and control. Certainly, an open hearing and an open contest of the matter will convince more persons that the one who felt injured was less fearful of the truth than would be the case if the injured one took upon himself a subtle method of bringing the entire matter to a conclusion in his own favor in

a silent and unexpected manner. If wrongs are being done, the Cosmic will assist in having the wrong exposed and justice established, and the Cosmic would rather work through the open methods available to all than through any other methods unless, as I have stated above, the situation and conditions are such as to constitute an emergency wherein there is neither time nor future place and conditions in which to adjust the matter otherwise.

Vibrations of Photographs

In answer to several questions that deal with the registry of vibrations, I want to announce here that in some of our laboratories abroad and in our laboratories here in our Science Building at Rosicrucian Park, we are dealing with many experiments that tend to prove that when a person is photographed or permits a photograph to be taken of him, something more than his mere physical likeness in lights and shadows is registered upon plate or film, and that when this is printed upon photographic paper or otherwise, this intangible "something else" is also registered on the print and remains as an index.

It appears from our preliminary tests that whatever it is that is registered in the photograph and on the print is an active energy, or a magnetism of some kind that remains with the photograph through the passing of years, unless the photograph is very greatly handled by living individuals. Photographs that have been placed away in albums, or especially put away in boxes for safe-keeping, register vibrations unless the person has passed through transition.

It seems that if the individual in the photograph has passed through transition, a change takes place in the vibrations that emanate from the photograph and thereby one can tell whether the person pictured in the photograph is still living on the earth.

Unless all of the results we have obtained in our experiments are due to some other principle not yet discovered or known, it would seem there is a great field for investigation in connection with this matter. Perhaps, after all, there is some mystical reason why many of the devout people of the Orient refuse to allow themselves to be photographed. Those who are very devout in certain religions of the East have always claimed that allowing themselves to be photographed takes from them something that is divine and subtle and which leaves them lacking in something, and that any injury to the photograph will react upon them and cause them pain and that any irreverential act or sinful act associated with the photograph would become a sin upon their souls.

The question is whether there is a subtle, intangible, or incomprehensible connection between the photograph of an individual and that individual. We have made photographs in past years of certain persons with strong auras and have noticed that the aura would have an effect upon the film or plate that could be discovered under a high-powered magnifying glass or microscope, but this seldom registered itself on the print made from the negative plate or film and it may be that some form of vibrations associated with the psychic part of man is transmissible through the lense of a camera upon the photographic plate and upon photographic paper. This is only one of the many subjects to which we are giving much consideration in our laboratories in connection with photography.

Our members will recall that we have an enormous collection of photographs in our files, including not only those we have taken ourselves in many parts of the world and of members and visitors coming to Rosicrucian Park at Convention time and other times, but we have the photographs of the members themselves that are sent to us in connection with their application for membership and along with their reports. This gives us an excellent supply of material representing all races and nations of people and samples of photographs made in every country and during various years of the past. Some of these are very old and have not been handled for fifteen or twenty years. The time may come when we will be able to test the aura of an individual from his photograph and perhaps diagnose some of his physical and psychic conditions from such vibrations, if such vibrations are a part of the individual and are definitely registered on the photograph.

I hope that all our members will note the number of times I have used the word "if" in making my comments on this subject, and that they will not feel that I have come to any definite convictions or conclusions hastily. This subject is still in the experimental, investigation stages, and we have no more facts to give anyone than what are given in this article, so I hope no member will write to me asking me to tell him how he can proceed to make further investigations. The instruments required for testing photographs are so complicated and so delicate that one has to keep even a magnetized spring in a watch away from the photograph and testing equipment, and all magnetic materials in the same room have to be removed. Such delicate instruments cannot be bought but have to be made, and we are not prepared to give any further information in that regard.

The Dust of the Earth

In connection with the foregoing discussion of the vibrations that are left by man on his photograph, I wish to comment on a matter brought to our attention by Frater Allen of Elymira, New York. He says he has recently read of a scientific discovery of the fact that as we go about our daily affairs from place to place our clothing and our skin, nostrils, ears, etc., accumulate or gather a certain amount of dust that is in the air and that by analyzing this dust very carefully science, and especially those devoting themselves to the detection of crime, can tell where a person has been and in what environment he has spent part of his time. It is claimed that even the wax in a person's ear, if carefully analyzed, will reveal where that person has been during the past few days or during the past few hours. Frater Allen suggests that perhaps the auras of living things such as the auras of trees may leave a definite imprint on our person or affect us in some way, and thus register themselves so that by examining the emanations from human beings we could tell what recent forms of radiations from living bodies have been in contact with the individual within recent hours or days. At any rate, this new investigation shows that the air we breathe is filled with other things besides oxygen and vitalizing vibrations. All of the dust or "stuff" that affects our bodies and clothing, depositing something of itself thereon, cannot be classified as dirt. Much of it is almost invisible and yet not intangible. So each one of us may be a marked man or woman after we have spent a few minutes or a few hours in certain rooms or places, and by these deposits upon our personality the analyst will be able to tell where we have been and perhaps what we have been doing. So beware, for the dust will get you!

A Pure Soap

In one of the recent issues of the Forum magazine, an article appeared on Page 50 regarding that wonderful soap called "Physicians and Surgeons Soap." I said it was odorless, tasteless, and colorless, and made a wonderful lather, and that it could be purchased in any drugstore, was never advertised, but had an enormous sale because of the recommendations of each person who uses it. It is one of those personal articles that every person likes to use.

I have received some letters, however, from persons in Iowa, and elsewhere, stating that some pharmacies or drugstores do not seem to know about the soap, and recommend a soap that doctors use very often called "Antiseptic Germicide" soap. I cannot understand how it is that

any pharmacy in the United States never heard of "Physicians and Surgeons Soap," the one to which I refer. Since it is odorless, tasteless, and colorless, it is not an antiseptic soap nor a germicide soap, but it is just a marvelously clean, pure soap that can be used to cleanse the most delicate skin, or even to cleanse delicate parts of the body, and even wash out wounds. It will not act as an antiseptic, but will remove foreign matter and dirt and grime. If any of our members do have trouble in finding this soap, they should write to the Physicians Supply Company in Cincinnati, Ohio, and ask where the soap can be purchased, or enclose twenty-five cents to cover one or two cakes sent by mail, and also receive information as to where to buy future cakes.

Mystical Music

And now let us relax in our Forum session this morning and lift our consciousness and thoughts up to the highest plane, while I talk to you for a while on one of the most sublime of esoteric and mystical subjects—the spirit of Cosmic music.

I received in my mail this morning a very interesting letter from a Soror living in Quincy, Illinois, commenting upon a thought contained in one of our higher lectures about realizing the gracious bounty of God, as is found in all of the things that nature produces for our needs. We speak of bread as being symbolical of God's blessings produced through nature. I want to quote first of all one paragraph of her letter which is as follows:

"Take, for instance, a loaf of bread — I am fully aware of this marvelous phenomenon. The people of the world, everyday people, are partaking of this mainstay of physical existence, yet scarcely conscious of where it came from. I have traced back everything that enters into the production of the loaf of bread. Going back as far as the beginning of its elements, and in the beginning of it all, I find God. Oh, it is wonderful! And so with everything that we have—pie, cake, and all of the necessities for the maintenance of our physical existence. Then the other night I heard an orchestra playing, and while all of those around me were enjoying it in the same casual or enthusiastic manner as I used to, all unconscious of its Cosmic reality but appreciative of its objective qualities, this time I was consciously tracing each and every note, each and every sound and phrase of its composition backward to the noumena, and there I found God. Is not this the process of the mystic? If it is not, then pray tell me what it is in this process that causes me to experience such ecstatic bliss?"

At the present moment, I am passing over the interesting comments about the elements of food

and all the other products of nature that are provided for our earthly sustenance. I merely want to call your attention now to the sublime mysticism one can find in good music, and when I saw good music I mean that which was born of inspiration and interpretation, the music of the spheres, and has in it the soul and consciousness of God that may be found in the simplest of melodies, or in the complexity of symbolical arrangements, but it is not to be found in some of the wild and primitive forms of animalistic rhythm now called Jazz.

If you have never had the experience of floating through space to worlds beyond and living in a kingdom of ecstatic bliss and transcendental spirituality, make it your business to listen to some excellent symbolical music either over the radio, or preferably at some public concert, and if this is not possible, go and buy a few phonograph records containing the registration of master compositions. Sit down in a quiet room with the lights extinguished, and lose your whole worldly relationship in the intangible closeness and spiritual fellowship of music. And as the music is played pick out one instrument at a time, and listen to it for a few minutes. Visualize the musician producing the sounds, then visualize the sounds themselves, and what they represent, and what they portray to your consciousness. Notice how some notes follow one another so progressively, and so relatedly, that if the music were to stop at any one point you would know just what note would follow next, for it would be logical, each little passage of the melody or of the tune seeming to be the outgrowth of the preceding one. Notice how each passage and phrase of the music seems to unfold itself from the preceding combinations of notes, just like the petals of a rose gradually unfold. Listen to the bass notes and how they form a background, a foundation, a tonal color to the higher passages, the higher notes, the scintillating theme that comes from certain other instruments. Notice how the time of the music will change suddenly, or gradually. Notice how you will unconsciously sway inwardly to the rhythm of that music. Notice how your emotions will go up and down in the scale of joy and sadness as the various sections of the music are touched upon, or emphasized.

In each piece of good music, you will find a new world. As you concentrate upon the music you will see the atmosphere of a blue sky, the lightly tinted clouds moving across the background; you will see tall and stately trees with their branches and their leaves yielding to the breeze. You will see the bushes and the flowers that seem to cover an extensive space; you will hear the rambling brook, the drippings of water

from the stones upon which it flows. You will see the color of nature's fanciful dress, and sense the cooling draughts of the breezes that blow. Each song will be a new land with its mountains or its valleys, with its peaceful or its militant attitude. You will find in these passages of music the heartthrobs of a soul, the inspiration of a higher consciousness, the spirit of creation, and the love of God.

Spend an hour or two some evening in listening to such good music in a world of your own visualization. You will find it restful. You will find it uplifting. You will find it binding you closer to God and his consciousness than anything else that you may use as a path to the eternal God.

Intuition and Predictions

Here is an interesting point brought into our Forum today by Frater Norton of Oregon, who has just handed us a paper with an interesting question and idea. I would like to say to this Frater sitting in the north of the room here that he has touched upon a very complex matter, but one which I think we can analyze in its fundamentals very quickly.

He says in his paper that he has found that whenever he has an impression, an intuitive or Cosmic impression of something that is going to happen to some other person or around him, or in connection with the general affairs of life, and keeps it to himself and tells no one of it, the event generally occurs just as he has been advised. But whenever he tells anyone of it and utters the idea as a prediction or a prophecy, it very often changes and becomes something else or manifests in a different way and occasionally the event he predicted never takes place. He would like to know why this is so. I have often noticed from the reports of our members that when a person has had a sudden impression that a house down the street is about to catch on fire and will become aflame, or that a truck is going to run into someone and injure them, or some other thing occurs, that will affect the life of one or more persons, that if this impression is heralded by telling it to others, something seems to frustrate the event and prevent it from occurring, while in other cases the event will occur differently. Other members report to us that when they have had an intuitive impression that they were going to receive a letter, book, or visit from someone, and they have kept the impression a secret and told no one, it has occurred just as they have been warned or advised. But by telling others about it the event seems to be nullified or prevented from taking place. We can understand that in many cases the Cosmic warns someone of

a coming event, or of a condition that is about to become a serious event, with the hope that the impression will be heralded and thus everyone being warned it may be avoided, and this is actually what has occurred many times. On the other hand, the Cosmic may impress an individual with an idea or with a warning of something that is about to occur and desire it to remain a secret or to remain confidential, and the repeating of it to someone else cancels the plan or prevents the carrying out of the predicted incident.

The Cosmic does not mean that if it warns a person that a place may suddenly catch on fire or a truck may injure someone that no warning should be given to the person concerned in order to prevent it. In all such cases the Cosmic does want the person receiving the warning to do his utmost to assist in preventing the incident. But there are other things in life which the Cosmic may reveal to us secretly and confidentially, partly about our own affairs, which it desires us to keep secret. If every time the Cosmic gives an impression that we are about to receive a letter, or visitor, or that certain other things will occur and we go about speaking it, we will soon be presenting a boastful attitude as a prophet and displaying an ability to foresee things and this the Cosmic does not appreciate. Rather than have us continue in that attitude, the Cosmic either discontinues these impressions, or it causes some of them to be reversed or frustrated so that we will not develop an exaggerated opinion of our abilities to predict and foresee. There are ethical principles, therefore, involved in this whole matter which the real mystic will discover by carefully analyzing the matter from every angle.

A Psychic Body

We have several questions before us in this session of our Forum pertaining to the psychic body. These questions could be put into one as follows: "Is it true that if one has an arm or leg or part of the body amputated that one can still feel the psychic part of that member attached to the rest of the body?"

In practically every case where a man or a woman of a sensitive nature and with some degree of psychic development attained, there has remained a very distinct consciousness of the missing member. In some cases where a leg or arm has been amputated as a result of an automobile accident, or some other accident that has made the person unconscious and where they did not know that an amputation had been performed until after they regained consciousness, such persons are very greatly puzzled by feeling

continuously almost, the presence of an invisible arm or limb where the one had been amputated. Records taken at hospitals, especially where emergency operations have been performed, show that persons lying in bed and just coming out of an unconscious state would not believe that a foot or hand or part of an arm had been amputated until they were allowed to be shown and they could see with their own eyes that a part of the physical body was missing. While their bodies were covered with bed clothing, they could still feel the missing foot or hand or arm with all of the sensations of consciousness, warmth, tingling of the nerves, and other indications of life just as though the amputated parts were still attached. Then we have the records of persons who have felt special sensations in the missing parts. Persons have felt, for instance, a kick or blow upon the missing limb or hand or arm. In other words, if someone struck at the psychic, invisible arm or leg, there would be a sensation easily detected. In one special test made in the presence of a number of witnesses, a man whose left limb was amputated just above the knee and who was very carefully blindfolded, was able to tell when another put his hand at a point where the physical knee would have been if it had not been amputated. He could feel the magnetic touch of the living hand upon the invisible knee. Even heat has been felt, and water. Persons who have suffered from rheumatism have felt rheumatic sensations in the missing parts as well as in the other parts.

Just the other day, I heard the interesting story told by one of our members regarding her husband. It seems that after the patient had been taken out of the operating room and placed comfortably in a bed in the hospital, he still felt the missing limb attached. Then all at once he began to feel intense pain as from heat and it seemed to him that the missing part was burned as though fire were consuming it and he cried out to the nurse, "They are burning my leg." He wanted the nurse to put some cool liquids or cool air upon the invisible limb to sooth it. For an hour or more he felt this sensation of heat and continued to declare that his limb was being burned, even though the nurse knew nothing about such a process. Later it was found that the missing limb had been sent to a crematory and at the very moment he suffered the pain, the limb was being cremated, although neither the nurse or doctor, let alone the patient, knew anything about the cremation.

Another amusing incident was claimed by a patient whose hand was missing and who occasionally felt an itching sensation in the palm of the missing hand and he had to relieve the itching by scratching. We may smile at these things, but

only a person who has passed through such experiences can appreciate the significance of them.

That the psychic part of the missing physical member remains seems to be conclusive. Some physicians have attempted to explain this by saying that the nerves which formerly existed in the missing part are still attached to the spinal nervous system and to the brain centers, even though their extremities are severed, and that these nerves passing through the body create certain impressions in the brain which create a sensation in the consciousness equal to that created before the amputation was performed. But this would not explain all of the sensations which persons who have amputated parts will readily testify to. It will not explain how they can put their hands upon the so-called psychic limb and feel the contact. If there is no psychic limb remaining, then they are not touching anything and there is no more reason why there should be created in the brain a sensation of this than if the hands were touching the bed clothes or empty space anywhere else in the room. Unquestionably, there is something of an invisible and more or less intangible nature that remains where the missing part is amputated and it has all of the sensations of the physical member that is missing. This invisible, intangible something is what we call the psychic body.

Human Auras

A very large portion of our membership throughout the United States has enjoyed the privilege and pleasure of hearing and seeing the demonstrations being conducted by our travelling representatives, lecturers, and workers, who are journeying around the United States with our courier car. Before the end of this year this courier car and its staff of field workers and demonstrators will be back in California having made a circuitous route across the center of the United States, up and down the eastern coast, and across the Southern States. Early in the year 1936, the car will start out on its second tour and its itinerary will be announced later. This special feature has cost the organization a very considerable sum of money and has been solely for the purpose of good-will and specialized benefit to the members. It has not been a matter of propaganda nor essentially a form of publicity. In each city the members alone have had the benefit of two private lectures, discourses, and evenings of demonstration while there has been one lecture of a semi-public nature for members and friends. The real purpose of the more or less public lecture has not been to secure new members, for there are many more economical and efficient methods of adding to our membership

lists than in going to such costly and elaborate methods. The real benefits from such public meetings have been in the effect they have had upon friends of our members and those who have desired to actually come in contact with the organization in an official way and learn of its real nature in order that they might feel more kindly about the organization in circumstances where antipathy has been wrongly created, or for a better understanding of our ethical and moral standards and integrity.

Members in every city where the courier car has visited for a few days have reported that they have made it their special business to invite to the public meetings such newspaper editors, clergymen, officials of the city or state and others who have been contacted by conspiring enemies or by other persons attempting to belittle the organization of AMORC and to make it appear what it is not. At these public meetings a very elaborate presentation of a moving picture travelogue through Rosicrucian Park is shown, with music and sound effects, and a complete description from a speaker invisible on the film. This one feature alone has done more to disprove the contentions and statements of our critical enemies than anything else, and members are loud in their praise of the good effects. We have received many letters from prominent persons who have visited the lecture and who have voluntarily stated that they were glad to see the outside of our buildings and grounds and the inside of the museum and all the other important departments.

But the greatest good to the members and for which the tour was especially planned has been the demonstrations of the vowel sounds and their effects, the application of many of our principles, and the testing of the human auras. With a very elaborate scientific equipment that is set up at each one of the private meetings for the members, each member in attendance is given an opportunity to have his or her aura properly tested and demonstrated. Despite the claims of scientists and materialists that there is no such thing as a human aura, or that it is a very intangible thing which can never be seen or demonstrated, many thousands of our members in the United States have seen during this year of 1935 the aura of their fellow members and have had their own auras made very clear and definite in visibility.

In most cases the members were surprised at the extent of the development of their aura and the colors in it. Members who felt that they were not making the progress they should make in regard to inner development, or that their auras were not becoming as visible or as strong as they should be, have been surprised to see that their auras were not only very definite, but much stronger and much broader in every sense than they had hoped for. They were also able to see

what breathing and deep breaths can do in enlarging or changing the aura and how concentration affects the aura and how their mental attitudes momentarily cause the aura to vary. The fact that occasionally a new member, or a person who has not practiced any of the breathing exercises, revealed little or no aura at all proved conclusively that our scientific arrangements for testing the auras were very accurate. All of this has been costly but very enriching to our members and coupled with the many other demonstrations, the scientific lectures that were given, the sound pictures of mystical scenes in Egypt and elsewhere, and the demonstrations of temple ritualism, have constituted elements of good-will and benefit for which the tour was planned and for which our members are very thankful. The equipment of the courier car is very elaborate and very costly and the whole system of arranging for the lectures and demonstrations and notifying every member individually with a special notice has added very greatly to the cost of this good-will program, but because of the appreciation shown, we shall continue it throughout next year and perhaps augment the program with additional features. Such a program is different from a lecture tour conducted for the sake of selling books or soliciting members. Up to the present time, with the good-will tour practically nine-tenths complete, the new members who have been brought into the Order as a direct result of the tour have not been sufficient to warrant such lectures being given in more than one or two cities. In fact, the registration fees from the few new members who have been added to the organization through the entire trip would not cover the cost of one of the moving picture films that was especially prepared to use on such a trip, let alone all of the moving picture projector equipment, the automobile, hotel bills, printed notices, and hundreds of other incidentals.

Those of our members who have not enjoyed the privilege of these special lectures and demonstrations should be patient, for the time will come eventually and as soon as we can arrange the second tour, to reach scores of other centers throughout the various states.

Initiation and Karma

One of our members brings up this very interesting question: "When we take steps toward various initiations and go through these initiations, do we attract to ourselves or invite some of the past or present Karma to manifest itself and thus affect our daily lives with sorrow, grief, worry, or trouble of various kinds?"

Here we are dealing with a very important esoteric principle. The way to initiation is the

way to the past, present, and future of our lives. A truly mystical initiation ceremony is not a mere dramatic performance of some ritual for the sake of impressing principles of the ritual upon our minds. A genuine initiation is always fraught with lessons to be learned and some of these lessons, of course, are ideals, rules, and principles expressed in words or in action and some part of the ritual itself. Through our enactment of the ritual or witnessing others enacting it, these rules, laws, principles, and ideas are dramatically impressed upon our consciousness. An initiation, therefore, is partly educational and instructive in that regard. But this is not the sole purpose of mystical initiation. The real purpose in all of the Rosicrucian initiations, for instance, is to attune the outer and inner selves to such an extent that they are as one temporarily and through this unusual state of consciousness we become *aware* of the Cosmic self within us and around us and in this wise our Karmic condition is made plain to us in some distinctive manner. In other words, in the Rosicrucian initiations there are certain formulas and ritualistic procedures which tend to produce a hypersensitive state of consciousness in which we become aware of ourselves not as beings today but as eternal beings with our past, our present, and our future immediately before us.

The result of such momentary attunement is that we have a fleeting sense or comprehension and awareness of our sins and errors of the past, as well as our good deeds, and we see ourselves as we really are. It is as though we could see ourselves in mirrors carrying on our back our load of Karma, our cross, and on our heads the crown of joys and noble deeds. Sometimes in such initiation ceremonies or periods of attunement, our closeted and secret bag of Karma is partially opened and out of it come some of the things of the past for which we are still to make compensation, or which must be adjusted some time in the future. It is as though some of the closets of our inner heart and consciousness were opened and the skeletons of the past allowed you to stand before us and point their finger at us momentarily and say, "I am what you created; I am what you made; I am what you did; I am what you were! I still exist as you because you have not compensated, adjusted, or balanced the account. You have not taken me from your record. I am still hidden in the deep recesses of your consciousness and affect your thinking, affect your acting, affect the joys, happiness, sorrows, and grief of your life. I cannot be destroyed for I am immortal. I cannot be denied for I am eternally present. But I can be dissolved through the alchemy of love. I can be purged from your consciousness only by supplanting my

form with that of goodness and recompense. Until you repent and deliberately seek to undo the wrongs I represent, I shall continue to be a burden upon your life and rest heavily upon your soul and consciousness."

Real initiation is a process of attunement for the purpose of purging, cleansing, and adjusting the self within. It is a process of stepping into the holy of holies and there before the altar of the Shekinah of God, asking forgiveness by atonement and compensation. That is why so many true and sincere followers on the Path see themselves or sense themselves as they really are during their initiation ceremonies or the periods of meditation and concentration that occur during the initiation. It is in this wise that each initiation lifts the initiate one plane higher, one degree nearer perfection. Unless initiation is looked upon in this light and dealt with sincerely and hopefully, its greatest value to the initiate is lost.

The 144-Year Cycle Again

A number of members have recently asked where the law or principle was established regarding the 144 year cycle of incarnations.

All we can say on this subject is that in the oldest manuscripts of the Rosicrucian teachings this information pertaining to the 144 year cycle is outlined as one of the laws. Just when it was discovered or revealed and to whom, we cannot say.

Remember that this 144 year cycle fits in with many other laws and principles so far as number of years is concerned and so far as the cycles of life are concerned.

The 144 years constitute a very important figure of time and reference is found to this in many of the measurements of the Great Pyramid and is used in connection with many other mystical principles.

In addition to this authoritative information we have the accumulated experiences of thousands of Rosicrucians who have discovered that the cycle is correct in principle through discovering their own incarnations and checking up on them in historical records and even in touring foreign lands to find evidence. Until we find some law or principle that reverses this opinion or disproves it, or in some way makes it appear erroneous, we can do nothing else but accept it tentatively at least, and look upon it as very probably true. So far, no organization or person who has questioned the cycle has brought forth any evidence or any sound argument to show that it is wrong.

Some arguments have been brought forth to claim that persons have lived more than 144 years here on earth and, therefore, could not re-

incarnate in 144 years. According to our understanding of the law, there are occasional—very rare—exceptions to the rule where persons have lived slightly over 144 years or reincarnated in slightly less than 144 years. The evidence in such cases is not very definite and in those cases where persons have claimed to live 150 and 200 years, no evidence of any kind has ever been offered to support a fantastic claim.

Statements in the Bible regarding the age of persons in ancient days are very unsatisfactory because we know that years were not figured then in the same manner as now and we know that very often the age of persons was glorified in records for the sake of glorifying the individual. But again I say the cycle of 144 years is so consistent with other principles relating to it and other cycles of time in the affairs of universal activities that it is not questionable on that score.

Mormonism

A number of our members have written to us recently regarding the subject of Mormonism. Two questions seem to be in the minds of most of our members and they are as follows:

(A) Are Mormons allowed to be Rosicrucians and do Rosicrucians find Mormonism compatible; and (B) what does AMORC think of the Book of Mormon and was Joseph Smith a true prophet?

In answer to the first question I would like to say to all of our Forum members that we make no more of a distinction in regard to the Mormon religion than we do in regard to any other religion or form of sectarianism. As long as the moral standards and ethical standards of a religion are in accord with general universal thought, we are not concerned. I am fully aware of the fact that there is a large portion of the unthinking public that has a very erroneous opinion of the Mormon religion or of some parts of it. I may be wasting my time in attempting to defend that religion from a moral or ethical point of view. I am not attempting to say whether or not I could have approved of all of the practices of the Mormon Church in the early days because, in the first place, I do not have a correct history of their early practices; and in the second place, what I have heard about their early practices has come to me through rumors; and in the third place, I would want to "hear the other side" of the story before I made any decision. But I do know that today and for the past several decades the Mormon Church has not had in it any practices that have been openly or secretly criticized by rational thinking people. Every Mormon of the present day Mormon beliefs that I have met appears to be an upright, clean-

cut, sincere, thinking, devoted, moral person. So much for my personal opinion of Mormonism.

Again I say that so far as the organization is concerned, no distinctions are made in regard to Mormonism as long as their moral lives are clean from a general universal point of view. We have many Mormons in our organization living in the State of Utah and scattered throughout other states or parts of the country. From the best information we can obtain, there is no restriction in regard to Mormons joining the Rosicrucian Order. I understand that there are some restrictions regarding Mormons joining so-called secret societies in which all of the activities, teachings, principles, and practices of the organization are held solemnly or severely secret. I can understand why a church would make a rule against their devoted members joining an organization that is wholly secret in regard to its oaths, obligations, pledges, practices, and teachings.

The Rosicrucian Order, on the other hand, has no secret oaths or, in other words, no oaths that anyone and everyone cannot read before becoming a member, if it is found important to consider them. Secondly, they are not oaths or obligations that are contrary to anyone's religious convictions or proper political, moral, social, and business conduct. Furthermore, the Rosicrucian Order has no secret aims, no secret alliances, no secret or insidious purposes. Everything it is trying to do, pledges itself to do, or urges the members to do is openly known and can be determined and has been determined by investigations of all kinds. For this reason the Rosicrucian Order, with all of its important secrets, is not classified as a "secret society." We have even had officers of the Mormon Church visit our headquarters and our buildings and I am personally acquainted with some of them and consider them among my very best friends. No criticism of our organization has ever come from an official of the Mormon Church—or from any other church for that matter.

Now in regard to the Book of Mormon and the life of Joseph Smith, I wish to say that it is unfair to ask me to express my opinion. When it comes to religious, ecclesiastical, or theological matters, only one who is within the circle of any one of the various religions or cults is qualified to express a proper opinion. It would be just as unfair for me, an outsider of the Mormon Church, to express any opinion regarding the Book of Mormon, or the life of Joseph Smith as a prophet or of his teachings and ideas, as it would be for some investigator or casually interested person to read a little of our Rosicrucian literature and then express an opinion of the Order, its teachings, and its officers.

From what I have read and mostly from what I have heard from devout Mormons, there is a vast amount of mystical information, metaphysical principles, and excellent spiritual ideas in the Mormon teachings and in the Book of Mormon, and many of these were exemplified in the life of Joseph Smith who was unquestionably inspired in many of his writings. But more than this I am not qualified to say, and I would not listen to the opinion of any person who was not a member of the Mormon Church and thoroughly familiar with every part of its teachings and every incident of its practices.

Reincarnation and Music

One of our members in South America sends us a clipping from a German publication showing the picture of a humble carpenter playing a two-manual organ in a church. A translation of the German text under the picture says: "The peasant plays in church during the principal service on his self-built organ. This simple peasant accomplished, without schooling, the building of the organ and took over the services of an organist."

The member who sends us the clipping says: "What else but reincarnation can explain this strange fact?"

I want to say in this regard that there are several things which might explain this interesting fact aside from resorting to any phase of the doctrine of reincarnation. While I personally am a firmly convinced believer in the doctrine of reincarnation, and I have had ample positive evidence of the soundness of the doctrine and of the fact that I have lived in previous lives, and have seen vast accumulated evidence regarding other individuals and their past lives, I am not one of those believers in reincarnation who tries to attribute every unusual thing of life to reincarnation. Too many enthusiasts for the doctrine have taken this sort of attitude and they have done more to discourage or ridicule a general acceptance of reincarnation than to help it. When the over-enthusiastic sponsor of any doctrine goes to every extreme to gather evidence in support of his belief, he is very apt to appear like a fanatic to those with whom he talks and to bring ridicule upon his sacred beliefs.

Now it may be very possible that this poor peasant who built this organ was an organist in a previous incarnation, but even if he had been one of the world's greatest expert organists, that would not necessarily make him an expert in the building of an organ, for I think today that most of the greatest organists would find it hard to repair even an important part of the organ they are playing upon, let alone build one. Or if the

man had been an organ builder in a previous incarnation, it would not necessarily follow that he would be a builder and musician in this incarnation, for I have met many piano and organ builders even at the present time who can glibly run their fingers up and down the scale and strike a few chords and thus create the impression that they are musicians, but who actually cannot play the instrument they are creating.

After all, the building of an organ is not a musical problem but a mechanical and mathematical problem. The musical scale used by the organ can be figured out mathematically like an engineering problem, and an organ could be successfully built by a man who could not hear and never did hear a single musical note. He might have to have the assistance of someone in tuning the organ, but he could proceed very far in building the organ and having it nearly correct in sound without hearing anything.

We also know from experience that there are thousands of persons in every part of the country who can play the piano or organ or some other musical instrument without ever having taken a lesson in this life and probably never having taken a lesson in a previous incarnation. Playing music by ear or without training is not something that depends upon reincarnation, but upon some faculty of the subjective consciousness working through the objective.

Looking at the matter in this way it is possible—and very probable—that this peasant has built his organ by copying from some other organs he has seen, or diagrams, or from consulting encyclopedias, or other articles on the theory of organs and their construction, and that he is playing it by ear. The photograph of the man playing the organ shows sheet music in front of him and the expression on his face indicates he is reading the music. There is no statement under the picture which says that the man does not know music or cannot read music. If, therefore, we assume that this peasant can read music, there is no reason why he could not have built the organ without ever having been a player of the organ in this lifetime or in the past. If the text under the picture had said that this man had never seen an organ or piano, had never played an organ or piano, knew nothing of music and could not read music and had no text books showing how an organ should be constructed, then we would have a real problem on our hands in determining how he came to build an organ and play it, but as the text stands all we are told is that this little humble peasant, who may have heard an organ only occasionally and probably never built one before, constructed one and plays it through the reading of music. There is nothing about such facts to warrant attributing

the whole event to a past existence or to reincarnation. Let us be reasonable in our claims and arguments in behalf of reincarnation.

“Fire Walking”

A number of our Forum members have asked us to explain and comment upon the feat of fire walking performed by the young man in London. The young man proved to a large audience, especially a number of scientists who were present, that he could walk on the hot coals of a newly made fire and not injure his bare feet or suffer any great pain. His feet were carefully examined before and after and the feat was proclaimed as almost miraculous. The young man was of Oriental birth and claimed that he was merely practicing one of the great secrets of his country.

I do not think that this experiment deserves all the space that has been given to it in American newspapers. There are scores of individuals in each of the larger cities of the Orient who have done and probably still are doing this same feat for various reasons and purposes. Whether it is considered a trick, as some people view it, or a special mystical or divine ability, or a perfectly natural thing for those who have practiced it long enough, it certainly is not something worthy of world-wide argument and discussion.

If the young man lives true to the laws and rules of his people, he will not give such demonstrations in public or cause any such discussion to come about through what he does in the way of a religious rite.

Some scientists now claim that in walking upon the hot coals his feet did not come in contact with each of the coals long enough to give the sensation of pain to his brain, and that the skin on the feet was so thick that it would be easy for him or anyone like him to touch these hot coals momentarily without injury to the skin or experience any sense of pain.

But all such explanations are beside the point. The fact remains that the man did walk on the hot coals as do others of his country and elsewhere and if this fire walking ceremony is done seriously as a part of a sacred ritual, it should be carefully protected and preserved as an important ceremony. If done through some form of trickery that is deceiving, it will be discovered some day and that will end all interest in the matter.

Seeing Without Eyes

A report comes to us from Europe regarding an experiment conducted by members of the British Optical Association. It appears that here the same young man who walked on the coals

gave demonstrations of his ability to read without his eyes. Lumps of dough were placed on his eyes and over this was placed wool held by adhesive tape. With no possibility of seeing through his eyes, he proceeded to read books or written paragraphs and to show that he could see in some occult manner.

This demonstration proves nothing except that of possessing a highly developed psychic sight, or the ability to deceive scientists in the closing of his eyes. We cannot comment upon these things and describe what was actually done without having seen the whole experiment.

It would appear now, however, that this young man is demonstrating too many miracles at one time and his whole performance has the semblance of quackery and self-advertising. Both of these things are contrary to all the rules of the Oriental brotherhoods that teach a few how to do these wonderful things. Such demonstrations before the public have no place in the presentation of spiritual or mystical teachings.

Pronunciation of Some Rosicrucian Terms

A number of our members have asked us to discuss the official pronunciation of some of the words used in our rituals and correspondence. First among these words are *Frater* and *Soror*.

Whether the word is spelled *Frater* or *Fratre* the first syllable should be pronounced like "frah" with the broad sound of the *a* and the second syllable should be pronounced as "ter" like the "ter" in *water*. This is the pronunciation we have adopted at Headquarters.

The word *Soror* should be pronounced "sohr-or" in two syllables. The syllables should be pronounced like the English word *soar* or the "or" in *for*. The plural, *Sorores*, is pronounced as *So-rohr-ez*.

The next word is *Imperator*. For many years our members in the United States adopted the German pronunciation of this word because some dictionaries gave it in that manner. They pronounced it as "im-pe-rah-tor" with the emphasis on the "rah" syllable. In Europe, however, the English pronunciation is most common and in recent years we have adopted the English pronunciation in this country. It is as follows: "Im-per-a-tor" with the accent on the second syllable pronounced as *pair*; the third syllable as the "e" in *met*, and the fourth syllable as the "tor" in *torn*.

The words or phrase *Rosae Crucis* which is generally interpreted to mean "of the Rosy Cross," is as though it were spelled "row-si" with the "i" pronounced as in *high*, and the last word "crew-chee."

AMORC should be pronounced as though it were spelled "am-ork." The "am" should be pronounced like the "am" in *ram* and the "ork" as in *cork* with the accent on the first syllable. It is permissible, however, to pronounce the word with the accent on the last syllable rather than the first, if this seems more euphonious or easier to say.

The Hair and the Scalp

As I picked up a package of letters today to take into the Forum discussion, I found that the first two on the upper part of the pile dealt with the same subject, but came from different parts of the country. The first letter says that the member has greatly appreciated all of the recommendations which we make in our Forum because they have been found to be true, unbiased, reliable, and helpful.

The question now asked is: "What can be used to cleanse the scalp as a shampoo and what can be used to ward off or eliminate dandruff?"

The second letter strangely enough comes from one of our members who is conducting a large beauty shop and is an expert in the treatment of hair and scalp conditions. He says that for a long time he has been doing Rosicrucian work or work for Rosicrucians free as a matter of research and study, but that now he is going into this field of investigation and demonstrations to Rosicrucians on a larger scale. He lives in Canada and therefore our members all over the United States cannot journey to his shop, but he wants to give us some advice that is helpful to others and at the same time ask some advice of us. He says that he first specialized in the treatment of bald spots that occurred on the head, resulting from some condition which caused the hair to come out in spots and even in the eyebrows and eye lashes. He says that he has succeeded in proving to himself and others that the cause of this unfortunate condition is in some wrong pressure upon the nerves in or near the spinal column. This means that if persons who are suffering from hair falling out in this manner, or where the hair has almost completely left the head, treatments from an osteopath or chiropractor will be very helpful, especially if the physician is familiar with or knows something about the effect of the nerve conditions upon the hair. As we learn more about this matter through our own investigations and through our Frater's investigations, we will publish more details in the future Forum discussions.

All that we can say to this Frater is that he is undoubtedly working in the right direction for many of the diseases and abnormal or unpleasant conditions of the scalp and hair are due to ner-

vous conditions, and the cause of the nervous condition may be found in the spine or in other parts of the body where the nervous system is improperly affected by pressure or otherwise.

In answer to the question regarding a good shampoo and good dandruff treatment, I wish to say that there is no one thing that can be recommended to all persons in all circumstances, because there are several reasons or causes for dandruff and unless the correct and true cause is known and treated all other treatments are merely temporary and ineffective. The object of a good shampoo is to cleanse the scalp and hair without robbing the hair of too much of its oil, or drying the scalp too greatly, or without depositing too much oil on the scalp or hair. When the scalp and the hair are too oily, the head should be shampooed at least once a week to remove some of the oil. When the hair and scalp are too dry, which is very often the case with those who suffer from dandruff, a certain amount of oil should be added to the scalp and hair. But here we find that someone who is very familiar with the subject should decide just what is the true condition and cause and recommend the treatment accordingly.

We can only say that there are a number of shampoos on the market, highly advertised and over-emphasized, which are not good and are more or less dangerous. The most popularly advertised article is not always safe in every case or efficient in every case. Undoubtedly, there is no better method of cleansing the scalp and hair without likelihood or danger to either scalp or hair in any condition that may exist than Packard's Tar Soap. It will give a good shampoo, good cleansing, good nourishment to the scalp, and leave a wholesome odor and condition. Highly perfumed shampoos are very often nothing more than perfumes and sometimes injurious to the scalp and the hair. In the case of treating dandruff, many of the patented remedies are not only inefficient but dangerous. A good weekly shampoo will do more to keep dandruff from becoming thick on the scalp and falling on to the shoulders than anything else, but shampooing will not cure the cause of dandruff and the cause may be one of several things which only an expert can determine. The idea of brushing the scalp with a stiff brush several times a week or every other day to loosen up and remove dandruff is like the old analogy we use in some of our monographs about mopping up the water on the floor that comes from a leaking pipe. If you mop fast and often enough, you will keep the floor dry but you will not close up the leak in the pipe.

In addition to being ineffective in curing dandruff, brushing the hair with a stiff brush actually

irritates the scalp and causes more dandruff to be formed.

There is one preparation on the market that seems to give the hair and scalp just sufficient oil to be proper and keep dandruff away and that is a preparation called Vitalis. It can be secured in almost any drug store and, in fact, almost every department store or chain store such as Kress or Grants carry small bottles. If the directions that go with the preparation are followed, it will go a great way in curing dandruff so far as curing it from the outside is possible. Massaging the scalp from time to time in a gentle manner in order not to irritate the surface, but at the same time bring blood into circulation and loosen the scalp, is another means of treatment, but Vitalis will help inasmuch as it gives a nice amount of oil to the hair and skin, helps to dress the hair, and if properly massaged in accordance with instructions, it will tend to vitalize the scalp and help promote the growth of hair and prevent the falling out of hair. These are the best directions and instructions we can give on this subject. We have other matter relating to the care of the hair and scalp which we will take into consideration for our next Forum magazine and it will probably appear in the February issue of the Forum.

Vivisection

The next letter I have here is from one of our members living outside of the country and it calls my attention to a remark I made in the October Forum regarding the persons who devote so much of their time to the propaganda against vivisection. I stated therein that most of these persons would do a greater constructive work by devoting more of their time to protecting the better interests of infants who are suffering from neglect, disease, and other unfortunate circumstances. This member writing to me from England says that in her country the persons there who are mostly interested in anti-vivisection are likewise interested in improving the conditions surrounding the helpless young people and especially children. She says the two forms of propaganda go hand-in-hand and that those who are interested in the protection of little animals because of their deep love for them are also interested in improving the lives of infants and the unfortunate children because of their love for little children.

Certainly, I am glad to know that this is the case in England and it will be the case in many parts of the world, but on the other hand, there are many persons here in America who know that there are women and some men devoting many hours of their day to investigations of what

may be happening to little animals in various parts of the different States but overlooking hungry, helpless, homeless children who need some attention and some love and consideration. We are expressing an opinion based upon our experiences here in many parts of the United States, and we hope we have not unjustly criticized those in any part of the world and even here in our own country who may be dividing their time between both forms of humanitarianism.

Alexander Cannon's Book

The same Soror who wrote to us from England regarding vivisection calls our attention to the statement in the last issue of the Forum wherein we said that Dr. Alexander Cannon's book, *The Powers That Be*, is a more or less useless book and that we cannot recommend it to our members and, in fact, advised them not to waste their time and money buying it and reading it.

Our Soror says that she has known of many persons who have been inspired and helped in reading the book and that it has done good work in many cases with which she is acquainted, and therefore a book that can do so much good cannot be called altogether "useless."

We are very glad to know that Dr. Cannon's book has helped a great many or a few, and we hope it will continue to help those that can be helped by such a book. We cannot recommend the book just because it has helped some, for on this basis of argument, we could say that the *Police Gazette*—a very unusual publication of a distinct class in literature—is a good magazine for us to recommend. Undoubtedly the *Police Gazette* has inspired many a young man to better his physical body and physique generally through exercise and through the practice of the "manly art," and no doubt many individuals have become stronger physically and vitally through reading the magazine and especially from some of its advertisements.

But there are other things about the magazine which certainly warrant us in refraining from recommending it to our members as a helpful publication or a useful publication. Certainly, in such a book as Dr. Cannon has written there would have to be and could not help being many pages and paragraphs that contain an inspiring thought or uplifting thought or helpful suggestion. No doubt those who read such a book for the first time and have never read any other books dealing with metaphysics, practical psychology, mysticism, Rosicrucianism, or some of the better New Thought books, might think that Dr. Cannon's book is an unusually inspiring and helpful publication. Our member argues that the book

has made many think. Undoubtedly it has, and undoubtedly it will continue to do so, but still that is no reason for our recommendation of the book.

As for our indirect condemnation of the book, we wish to say that it is not so much what is actually said in the book as the claims made for it that warrant us in condemning it or speaking of it in terms that might condemn it to our members. The claims which the author makes for himself and his connections with the Great White Brotherhood or Brotherhood of Tibet immediately put the book out of consideration by those who want the real facts regarding the Great White Brotherhood and who would believe that the author of the book was a competent master to give such facts. Secondly, some of the other ideas in the book, sandwiched in between those that may be inspiring and helpful, are contrary to our teachings and contrary to the facts as we understand them. That is sufficient for us to advise our members not to buy and read the book.

It must be kept in mind that recommendations and condemnations appearing in our Forum magazine are exclusively for Rosicrucian members. The Forum magazine goes only to Rosicrucian members and we have their interests in mind, their studies, their progress, their centralized theme of investigation whenever we answer questions of any kind and make recommendations or condemnations. If anyone were to ask me whether Dr. Cannon's book would be a good one to recommend to the public generally for the purpose of arousing interest in such studies and giving a few helpful thoughts, and at the same time tempting readers to make more investigation, I would say the book is good for that purpose, but I cannot recommend it to our members, most of whom have already passed years in reading similar literature and who are now devoting themselves to something more precise, more systematic, and more consistent. If we are doing an injustice to anyone in this manner, then we are sorry for it and will gladly apologize.

Sand Storms and Floods

One of our members in Monroe, Louisiana, says that in our recent comments regarding the suffering that resulted from the sand storms and floods, we neglected to call attention to the fact that all of these so-called disasters were not justly attributed to the acts of God. He calls our attention to the fact that in many localities man himself is to blame inasmuch as man has denuded various sections of the country, destroying all wind-breaks and thus allowing the wind to gain destructive velocity and to have lengthy open spaces in which to do damage. He also points

out the fact that the increasing growth of vegetation through man's efforts has retarded the flow of water so that the water has been caused in many places to back up in reservoirs and dammed places and when these were overfilled they would break loose and flood the country. His argument is to the effect that none of the acts of God is intended to be a punishment but merely a demonstration of God's ways of doing things and a warning that man should not interfere too greatly with nature's regular methods.

We think there is excellent argument in what the Frater says. We have all been taught here recently through the arguments regarding the cause of the Italian-Ethiopian war, that the great source of the Nile River which makes Egypt a livable land, is in one great lake up in the Ethiopian mountains. It has been pointed out to us that if this lake were dammed so that its overflow could not run down the mountain sides and eventually become the Nile River, the whole of Egypt would suffer. In this case if man were to take upon himself the damming of the stream that flows out of the lake and direct that stream elsewhere for other purposes, an entire nation would suffer. Of course, such an incident would clearly reveal man's interference with natural laws. In many cases the interference is not so definite and clearly revealed but the fact remains, however.

Certainly we agree with our Frater's argument that God's operations and methods are not out of wrath or a form of punishment when they appear to be destructive. Every process of nature which man has ever considered destructive has been, after all, a part of the evolution of nature. Tearing down is very often a proper and logical part of the process of building up and should not be viewed separately as something to be condemned.

Negating Heredity

One of our members living in East Wooster, New York, has written asking this very interesting question: "Can the Cosmic or the Cosmic Masters nullify or negate physical heredity?"

He tells a story that would indicate that in the lives of two of his brothers there were certain hereditary traits that were eliminated in his physical and mental make-up. Now aside from the experience he relates, the fundamental principle involved is whether a universal law that is as important as heredity must be, if it is a law, should be nullified or negated in any way at any time. It is equivalent to asking whether the law of gravitation can be set aside by the Cosmic or the law of compensation.

If the law of gravitation is worth anything at all it is because it is immutable and absolutely

dependable at all times and in all cases. If we had one positive proof of a single instance where the Cosmic or the Cosmic Masters had ever negated or nullified or neutralized the effect of gravitation, then every scientist or perhaps everyone of us in our ordinary affairs would be hesitant as to whether we could depend upon any conditions that surround us. We might not be sure that the ink well on our desk would stay where it is put, or that we would stay on our feet or that the buildings we live in would stay on their foundations. Science and many of the great arts and industries proceed along marvelous lines because of the immutability of that law.

Now we can see no reason why the law of heredity should ever have been created and established as a universal law if the Cosmic or if God who created it conceived of any instance where it would be necessary to negate it. Mystics believe that every law that exists is a fixed law and that it came into existence after a very wise—omnipotently wise—consideration of all the possibilities surrounding it. If our lawyers and judges who make man-made laws in the courts today carefully argue about and analyze every law they are going to create and try to discover with their finite wisdom whether the new law or the one they are going to promote might ever require an exception or modification before they proclaim it fixed, certainly the all-wise Creator of the universe must have given similar consideration to the laws.

In other words, I argue against the idea that there could be any need for a provision of neutrality or the possibility of nullifying the law of heredity. The only good that could come from the law is through its universal, continued, and consistent action. On the other hand, we must remember that one great fundamental principle which every true Rosicrucian should consider as a fundamental foundation stone, and that is that God can perform any miracle at any time He may choose to do so. I use the word "miracle" in its common, finite, and erroneous understanding, for what we call a miracle may be no miracle at all, and what we call an exception to a law may be the application of a law. But I mean to convey the idea that with God all things are possible. Then again, the mere fact that two or three brothers in a family inherit certain qualities and another does not, does not mean that any law has been neutralized or that the law of heredity was modified. Each may inherit identically but evolve differently after birth. There are many laws other than heredity that will account for the different evolution of each being. Therefore, we say that the subject is too intricate to be discussed by merely analyzing the question as to whether the law of heredity can be neutralized.

Sidelights of Headquarters

There are some interesting facts about visitors coming to San Jose and California, generally, that we think will be worthy of consideration here for a few minutes. We have said many times that the number of automobiles or motor vehicles travelling past Rosicrucian Park on U. S. Highway No. 101 equal at this particular point in California the same number of automobiles and motor vehicles in each twenty-four hours as pass the corner of 42nd Street and 5th Avenue in New York. In fact, on most days of the week the number passing the district of Rosicrucian Park is far greater. New York in boasting of its traffic likes to boast of a congestion at 42nd Street and 5th Avenue, and likes to speak of the thousands of automobiles to be seen there in a short time.

To us here in the West this number of automobiles means nothing, except that it is a continuous parade of the world passing by. In California, as in other States and parts of North America, various Federal and State departments keep taking accurate counts of the motor cars and vehicles passing given points on various days of the year. From these figures very important national and state statistics are compiled and much information for various organizations, institutions, and legal departments is obtained. From these figures we learn some facts that will be of interest to those who motored out here to our Convention in July and commented on the thousands of automobiles they saw on their way headed toward California. The figures show that between January 1, 1935, and the last day of July, 1935, which includes the time when most of our visitors were here at the Convention, 111,000 cars came into California from other States. Maintaining that average throughout the year, it would mean that including the special holiday visitations in November and December, 150,000 automobiles from out of the State toured our highways and, of course, most of them pass the vicinity of Rosicrucian Park, because it is on the highway between San Francisco and Los Angeles. For the same nine months of 1934, only 67,000 automobiles were reported. Of course, to these figures we must add the thousands of automobiles owned and possessed by Californians and which constantly move up and down this great highway, for Californians love their magnificent highways and because of the wonderful climate are able to tour from city to city in short periods of time and enjoy a constant variety of scenery. It is common practice for most people of California to leave their homes at 5:30 to drive to an adjoining city for dinner and theater, or even to nearby resorts for lunch, and

to drive to the beaches before breakfast. It is a habit that comes from the days of the Spaniards' occupation of the State when riding upon horseback or driving was one of the great pleasures and daily habits.

The largest figures for California show that there are enough automobiles owned and registered in the State of California to permit the entire population of the State, including every man, woman and child to be out on the highways in automobiles at the same time and yet not more than two or three persons in each car or vehicle.

Of the automobiles that came into California for visits the first nine months of this year, we find from the figures that it is a mistaken idea on the part of the people of the East that most of these cars come from Western States. Outside of Texas, New York was the next largest State represented in the number of cars, for from New York alone came over 5000 cars with practically the same number from Illinois and with over 8000 from Texas and 4000 from Oklahoma. These figures show that the nearness of the States to California has nothing to do with the number of cars that come here, let alone the population of the states. Furthermore, the figures show that there are many automobiles from China, Cuba, France, India, and Palestine. Very few people seem to realize that they can drive down the streets of New York in their automobiles to docks of the ships and have their automobile taken aboard without crating and without being disassembled and that for a very nominal price the car can travel with them through the Canal to any Southern California city and then upon disembarking step into their car again and tour through the State, and either return by automobile by crossing the continent or having the car sent back on the ship. Many come here from foreign lands and bring their automobiles because of the reasonable price of gasoline and the excellent roads and the unusually fine service stations and auto camps with delightful living rooms that can be rented by the night at nominal prices. They can live on the highways through the mountains and valleys, and on the riverbanks of California, or in the great cities at a very nominal cost.

This accounts for the thousands of visitors we have at Rosicrucian Park each year. All along the main highway at the gasoline service stations and hotels, pamphlets are distributed reminding the tourist of the magnificent Oriental museum at Rosicrucian Park and inviting them to visit it. A few billboards at appropriate places depict the beauties of the Oriental museum and these cause the tourist to turn off the highway into Rosicrucian Park and stay awhile.

The registry book in the museum shows visitors from all parts of America and from every civilized country of the world. Perhaps some of you who live right in America and within a day or two of California have never been here. Many of the visitors coming to this state show by their records that they have crossed the great continent on the magnificent Lincoln highway or other highways in five, six, or seven days with comfort and great interest. Think of a winter-time vacation that includes a week's driving to California and a day or two here and a week returning again by a different route. There is no better way to see all of the varying climates of this great continent than in the winter time and certainly there is no more magnificent summertime trip than coming out here during our Convention. Why not plan now to visit Rosicrucian Park next July?

Our three representatives who were touring with the courier car across the United States have returned, and we have heard many interesting and some amusing stories from them in connection with their work. They have traveled nearly 11,000 miles and have spoken in 46 cities where they have conducted special private ceremonies for the members as well as public ceremonies for the friends of members, and have shown pictures and illustrated sound films on scientific subjects. In each case the members have had the benefit of a privately escorted tour through Rosicrucian Park and all its buildings and departments via a talking moving picture. The equipment carried by the courier car is now being renovated, augmented, and improved and the car will start out again as soon as the holidays are over, on a brief tour of the West and will later start over the United States again visiting cities not touched before. Thousands upon thousands of persons have been benefited by this good-will tour and we are happy to keep up the great work.

We are all sorry to learn that the Rosicrucian tour to Egypt, Palestine, and elsewhere has been postponed. I regret that this has happened, because I have felt all along that none of the warring activities in and around Africa would interfere with our tour. Each hour and day that passes indicates that this belief is sound. But the steamship company, being of British connections, felt disinclined to risk its ship in the Mediterranean or to violate any of the rules and regulations regarding ships entering the Mediterranean during the winter months and so it withdrew the ship. Of course, this left nothing for us to do


but postpone the tour to January of 1937. A large majority, if not all, of those who registered to take the tour this coming winter will allow their registrations to stand and will go with us in 1937 and many more will be added to the list in the meantime.

Remember that this tour is under the supervision of one of the finest touring companies in the country and also one of the best steamship lines and that AMORC is not controlling it in any way except in regard to the special features which AMORC will introduce and the many special privileges and incidents added without extra cost, making the tour unique in its program and surprisingly low in its cost per person.

Over one hundred new objects, large and small, and of great interest are being added to the museum. The museum is growing to such an extent that very soon we shall have to build a wing to it or an entirely new building.

One of the newer additions to the personal life of one of our officers is the dear little daughter born to Frater Harvey Miles, the Grand Treasurer. Just one more Colombe, perhaps, but a dear sweet little one whom we all love.

I should like to suggest to those who have thought of coming to California to live in the hope of finding different employment or better incomes that they should not pack up and burn their bridges behind them and start for the West without having some good advice regarding locality and possible business opportunities. Every week brings persons from various parts of the United States to California who hope to avoid the cold climate of Eastern States and hope to find some of the gold that is reputed to be so freely circulated here in the West. While California has thousands of opportunities for young and old in almost every line of business, it naturally gives preference to those persons who have been living in California for a long time and who own property here or who have been paying taxes or paying rent. Strangers who come here and are unknown except possibly to a few of us, and who expect to step right into some profitable business are often greatly disappointed. If you are seeking to change employment or better your condition in life, it is much better to begin right where you are known and in the city or locality where you have been living for a number of years, than to go into a place or district where you are unknown and must compete with many thousands of others who come for the same purpose.



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